A. M. D. G.

DRAVIDIAN ORIGIN AND PHILOSOPHY OF THE HUMAN SPEECH

BY

FATHER Ad. T. C. CLOSSET

of the

SOCIETY OF JESUS

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PART I.

KEYS

AND

GENERAL VIEW

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FOREWORD

This being pioneer work, there was no author to be consulted on the subject itself. I give below the list of the names of scholars from whose valuable works were borrowed the indispensable material to establish the facts contained in this study and in the volumes which will follow. Without their findings, the problem of linguistics would have remained unsatisfactorily solved.

Dictionaire Tamoul-Français par M. M. L. Mousset et L. Dupuy, de la Congregation des Missions, Etrangeres. 2 vol. Pondichéry, 1895.

Dictionnaire Français-Tamoul, (it.), 1911.

Sinhalese-English, English-Sinhalese Dictionaries, by Clough, Carter, Ceylon.

A Sinh.-Eng. Dict., by A. Mendis Gunasekara, The Jnanadarsana Press, 1915, Balapitiya.

A Comprehensive Grammar of the Sinh. Language, by A. Mendis Gunasekara, G. T. A. Skeen, Colombo.

A Sumer-Aryan Dict. by L. A. Waddle, London, Luzak Co., 1927.

Summerish Grammatik, by Anton Deimel, S.J., Pontificium Institutum Biblicum, Roma 1, 1924.

A Comparative Study of the Bantu Languages, by Sir Harry H. Johnston, Oxford, 1919, 2 vols.

Elūde des Documents Tokhariens de la Mission Pelliot, par M. Silvain Lévi, Paris, 1911.

Le Tokharien par Sylvain Lévi, Paris, 1913.

Les Noms de Numbres en Tokharien. It.

Chinese. Langue Ecrite, by Leon Wieger, S.J., Imprimerie de la Mission Catholique, 1908.

Conversational Japanese by Arthur Rose-Innes, K. Yoshikawa & Co., No. 5, Benten-dori, Yokohama.

Engl.-Japanese Dict. (it.).

Engl.-Irish Phrase Dict. by Rev. L. McKenna, S.J., M.A., Dublin, M. H. Gill & Son, 1911.

Irish at Home (it.).

Dict. Français-Basque, par M. H. L. Fabre, Bayonne. P. Cazals, Place du Re'dint, 2, 1870.

Grammaire Compareé des Dialectes Basques, par J. W. J. Van Eyes, Paris, Maisonneuve, 25, Quai Voltaire.

Essai de Grammaire Kabyle, par A. Hanotean, Alger, Place du Gouvernement, 4, 1906.

The Brahni Language, by Denys de S. Bray, I.C.S., Calcutta, 1909.

Vocabulary of the Engl. and Malay Languages, by Sir Frank A. Swettenham, G.C.M.G., 2 vols. Kelly & Walsh, Ltd., Shanghai, etc.

Dict. Français-Arabe par le P. J. B. Belat, S.J., Beyrouth, Imprimerie Catholique, 1928.

Grammaire d'Arabe Regulier, par L. Galland, Paris. E. Guilmoto, 26 Rue Madame.

Dict. of the Persian Language, by E. H. Palmer, M.A., London, Broadway House, 68-74, 1930.

Persian, by Sheykh Hasan, London, E. Malborough & Co., 51, 52.

Hebrew and Chaldee Lexicon, by Benjamin Davies, Ph.D., LL.D., Andover, Warren F. Draper, Main Street, 1883.

Genesius' Hebrew Grammar, Revised by Dr. E. Rödiger, New York, D. Appleton & Co., 200, Broadway.

Heads of Hebrew Grammar, by S. Prideaux Treyelles, LL.D., London, Samuel Bagster & Sons, 18, Paternoster Row.

Old Icelandic Dict., by Geir T. Zoëga, Oxford, Clarendon Press, 1926.

Old Icelandic Grammar by H. McM. Buckhurst, M.A., Metheun & Co., Ltd, 36, Essex Street, W.C., London.

Dict. Sanskrit, Français, par Emile Burnouf, Paris, Maisonneuve, Quai Voltaire 15, 1866.

English-Sanskrit Dict. by Vaman Shivram Apte, M.A., Bombay, Mrs. Radhabai Atmaram, Sagoon, 1914.

A Grammar of the Sanskrit Language, by F. Kielhorn, Ph.D., LL.D., C.I.E., Javaji Dadaji's Press, Bombay, 1896.

Dict. Etym. des Mats de la Langue Française Dérivés de l' Arabe, du Persan et du Turc, par A. P. Pihan, Paris, Imprimerie Imperiale, 1866.

Signes de Numérations ches les Peuples Orientaux Anciens et Modernes (it.).

Les Indo-Européens par Albert Carnoy, Vromant & Co., 3, Rue de la Chapelle, Bruscelles, 1921, Paris, 37, Rue de Lille (VI).

Etym. Dict. of the English Language, by the Rev. Walter W. Skeat, Litt.D., LL.D., D.C.L., Ph.D., F.B.A., Oxford, Clarendon Press.

Other well-known works as the Comparative Grammar of Sanskrit, Zend, Armenian, Greek, Latin, Lithuanian, Ancient Slave, Gothic and German by F. Bopp, the Comparative Grammar of the Dravidian Languages by Dr. Caldwell, the Tamil Grammar by Rev. G. U. Pope, Standard Gr. and Latin Dict. etc.

Karnātaka and Mohenjo Daro—the Religion of the Mohenjo Daro People, and other tracts, by Rev. H. Heras, S.J., Journal of the University, Bombay.

Encylopaedia Mundarica, by Rev. John Hoffmann, S.J., and Rev. A. Van Emelen, S.J., Assisted by the Jesuit Missionaries (so far, 13 volumes), Superintendent, Government Printing, Bihar, Orissa, Patna, 1930.

THE LATEST POSITION OF LINGUISTICS

The aim in view, in this study, is to be constructive. If it is destructive, it is so by accident. This should be understood in the sense of what Sir W. W. Hunter says: "Philology has hitherto concerned herself almost exclusively with Indo-Germanic and Semitic speech; with speech, that is at a single stage, and perhaps not at its most instructive stage. The study of the non-Aryan tongues of India is destined, I believe, to open the door to the last linguistic residue and to furnish the basis of a new science of language, as the study of Sanskrit in India, eighty years ago,

afforded the foundation upon which the present system of philology has been reared." In connection with this question the scientific works of the two last named authors, i.e., Rev. H. Heras, S.J., and Rev. J. Hoffman, S.J., are important.

"Sanskrit and other Oriental scholars have frequently stated in their books, that there is no connection in origin traceable between the Dravidian languages and Sanskrit or any other Aryan language.[1]

Such is the position of the Aryan school. In his Handbook of the Ordinary Dialect of the Tamil Language, Rev. G. U. Pope says (Introd. p. 2) : **The more deeply they** (the Dravidian languages) **are studied, the more close will their affinity to Sanskrit be seen to be, and the more evident will it appear, that they possess a primitive and very near relationship to the languages of the Indian-European group.**

They certainly contain many traces of a close connection with the Greek, the Gothic, the Persian and other languages of the same family, in points even where Sanskrit presents no parallel."

Such is the Dravidian position.

Two statements more contradictory than these could hardly be found in science.

It may be pointed out that the Dravidian school is thoroughly conversant with both sides of the subject they speak about. Consequently it is competent. Can the same be said of the Aryan school ? Let us leave the answer to historical facts and others.

Carnoy says (Les Indo-Eur., p. 14) : "At that time, there were no strict laws presiding at the changes of sounds. The vast work of Bopp (Comp. Gram. vide supra) produced a conviction. J. Grimm discovered the regular correspondences between the consonants of the Germanic tongues and those found in Sanskrit, Greek and Latin." Grimm framed his laws. It is therefore on Sanskrit, as Sir H. H. Hunter says, and on the masterpiece of Bopp, that the first foundations of the present system of philology were laid and that the edifice was reared.

So far as my recollection goes, the only Dravidian words found in Bopp's work are the Sinhalese *dasa*, *ten*, and the three Tamil

(1) Answer of an eminent professor of Oxford to a query of the author. (Oxford, May, 1921.)

words which passed into Hebrew in Solomon's time. Dravidian was left aside, as a family entirely alien to all the other languages.

Either this is a fact and, if so, the edifice is sound so far, or, what Caldwell says can be established by facts, i.e., that Dravidian is at the origin of the speech. If so, its elements may occupy a very important position in Sanskrit, Greek, Latin, etc. It follows that, having been left aside in the framing of the changes of sounds, no reliability can be placed on the laws, at least so far as the order of the changes of sounds is concerned. Moreover, the absence of its vocabulary in comparative philology, may leave tremendous gaps in the science of linguistics.

In more recent times, Sanskrit scholars began to change their views, and acknowledged Dravidian borrowings in Sanskrit, Conservative scholars among their colleagues opposed this, notwithstanding the facts, that, long before this, Karl Oppert had peremptorily established the influence of the local mythology on Hinduism, that Caldwell had proved that Sanskrit had borrowed terms of botany from Dravidian, etc. A booklet, entitled "Prae-Aryan and Prae-Dravidian in India," translated from the French gives the views of a scholar of Paris in this point. He says that there were no borrowings by Sanskrit from Dravidian, that their community of origin is to be traced in some Prae-Aryan or Prae-Dravidian tongue, mostly Mundari, of which he gives about one and half scores of words.

It happens that the name of the author of this study is mentioned in the Introduction of the Encyclopaedia Mundarica, which counts already 13 volumes, as that of a contributor. He has seen and studied every word of the language. He has no reason to make exception for Mundari. In regard to Dravidian, it stands on the same footing as all the other languages.

An eminent Sanskrit scholar raised against an article on the Pre-eminence of Dravidian among the languages, the objection that, facts are not conclusive, unless to-day's Dravidian is compared with that of a thousand years ago, this with that of a thousand

years before, etc. Dravidian scholars and lexicographers, both European and Indian, say that no language has kept its original purity better than Tamil.

The discoveries of Fr. Heras prove this and set to nought the objection. He shows that Dravidian written six or seven thousand years ago is understood now.

I conclude.

One of the rival claims of the schools is inadmissible, since truth is one.

Either the Aryan school can defend her position, and, if so, the edifice stands, or Dravidian can establish its claim, and, if so, the science of philology is to be started " ab ovo " on a new basis.

THE AUTHOR.

TRANSLITERATION

Correspondence of Roman letters with Sanskrit, Sinhalese, Tamil Tables and Arabic, Hebrew, etc., Alphabets

I

Tables

Roman letters					*Corresponding to—*
k	kh	g	gh	ng ..	.. Sansk. and Sinh. tables
k	—	—	—	ng ..	.. Dravidian tables
ch	chh	j	jh	nj ..	.. Sansk. and Sinh. tables
s(sh)	—	—	—	*nj, jn* ..	.. Dravidian tables
ţ	ţh	ḍ	ḍh	ṇ ..	.. Sansk. and Sinh. tables
ţ	—	—	—	ṇ ..	.. Dravidian tables
t	th	d	dh	n ..	.. Sansk and Sinh. tables
t	—	—	—	n ..	.. Dravidian tables
				ň ..	.. Sinh. semi *n*
p	ph	b	bh	m ..	.. Sansk. and Sinh. tables
p	—	—	—	m ..	.. Dravidian tables
				m̆ ..	.. Sinh. semi *m*
y	r	l	w	ḷ (Vedic)	.. Sansk. and Sinh. tables
y	r	l	w	ḷ (15th cons.)	.. Dravidian tables
	ṛ (17th cons.)			ḻ (16th cons.)	.. Dravidian tables
				ṅ (18th cons.)	.. Dravidian tables
ş	sh	s	h	..	.. Sansk. and Sinh. tables

Vowels { a, i, u, e, o, *Ri*, *Li*, ẹ, ë (Sinh. *bẹgë, suppliant*)
ā, ī, ū, ē, ō

II

Roman Letters Corresponding to—

Hebrew Alphabet

', b, g, d, h, v, z, *ch*, th, y, k, l, m, n, s, ', p, ş, q, r, ś, t

Arabic Alphabet

a, b, t, ts, dj, h, kh, d, ds, r, z, s, ch, ś, ḍ, ţ, ts, ', ṛ, f, q, k, l, m, n, ḥ, u, i.

III

No Greek accent, as a rule, is rendered.

Upsilon is rendered by *u* (not *y*) ; *ẹta* by *ẹ*. *gamma* is rendered by *ng* and *g*. E.g. *angkẹ, arm* ; *gamos, marriage*.

TRANSLITERATION

Table III—(*contd.*)

In Greece, the pronunciation of *g* goes apace with that of Latin *g* and *c* in Latin countries. Single, it softens when followed by the vowels *e*, *ẹ*, *ī*. E.g.

eugenẹs, well born, is pronounced *euyenẹs* ; *agios, holy, ayios* ; *gẹ, earth, yẹ*.

In such words *gamma* is also rendered by *g*.

IV

Irish letters are rendered by corresponding Roman letters, whatever be the sound. When useful, the pronunciation is pointed out. E.g. Irish *m̄atair* = *wahair*, pronounced *wauhir*, *mother*.

The author has done his best to give accurate renderings in the original redaction. Copies have not proved to be always faithful. He craves indulgence for mistakes. *Dravidian* is the proper name of the language spoken by the Indian people, going by the treble name of Bharata, Parawa and Tamil. To avoid confusion with other Dravidian languages, in comparative tables and derivations, the word Tamil will be used.

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ERRATA

Page and Line				
p. i. l. 8.	for...	Missions, Etrangeres	read	Missions (no comma) Etrangères
p. i. l. 22	,,	Elūde	,,	Etude
p. i. l. 25	,,	Numbres	,,	Nombres
p. ii. l. 6	,,	Compareé	,,	Comparée
p. ii. l. 10	,,	Brahni	,,	Brahui
p. iii. l. 3	,,	Mats	,,	Mots
p. iii. l. 9	,,	Bruscelles	,,	Bruxelles
p. iii. l. 29	,,	Encylopedia	,,	Encyclopedia
p. 5. l. 1	,,	Brahni	,,	Brahui
p. 7. l. 10	**,,**	**Sumerian**	**,,**	**Lemurian**
p. 14. l. 4	,,	Sausk.	,,	Sansk.
p. 20. l. 28	,,	Incumbrance	,,	Encumbrance
p. 22. l. 17	,,	phylology	,,	philology
p. 34. l. 1	,,	take	,,	I take
p. 36. l. 29	,,	obstination	,,	obstinacy
p. 37. l. 21	,,	pre er	,,	prefer
p. 50. l. 8	,,	*to* (italic)	,,	to (not italic)
p. 100. l. 3, 14	,,	eunuque	,,	eunuch
p. 147. l. 21	,,	ligne	,,	line
p. 150. l. 23	after	*oppukara*,	add	*to offer*
p. 151. l. 34	for...	kosulla	read	hosulla

"Sparsim" a few words should be in italics.

CHAPTER I.

TOPOGRAPHY AND EXPANSION OF DRAVIDIAN

The object of this study is to establish by facts that the origin of the human speech and its construction can be traced in the Dravidian languages, *among which I say at once is included Sinhalese.* First, because the construction of the sentences in Sinhalese is essentially Dravidian; secondly, because many of its words, even the most elementary, as *iṇṭa, weṇṭa, gaṇṭa,* are of Dravidian origin. There is another reason. A primitive language is logical because it is the offspring of commonsense. Reason in every individual using it contributed to its building in order to make it as intelligible as possible. As far as the antiquity of vocabulary is concerned, the Dravidian family of Indian languages holds the supremacy in the human speech. In my opinion, so far as the primitive logic of the language is concerned, in spite of the many vicissitudes to which its vocabulary has been submitted, Sinhalese comes first. This will be explained in due time. A preliminary brief sketch of the topographical situation and of the expansion of the Dravidian race in ancient times will be of use.

Three or four thousand years before the Aryan invasion of India the Dravidian race not only occupied the whole of the Indian peninsula but had apparently spread over Arya and Persia. It is what François Lenormant says in his *Manual de l'Histoire Ancienne de l'Orient:* "The Dravidians seemed to have spread primitively over Ariana and Persia and were driven back later on by the Aryas of these countries into the Hindustan Peninsula" (pp. 9-11). Moreover, the old Dravidians of India had settled in Sumer, in the region of the Persian Gulf. Havell says that the Sumerians, the ancient Dravidian inhabitants of the land south of Babylon, had come from India (*History of the Aryan Rule in India*, p. 5). Further it may be pointed out, without drawing any conclusion, that *Bharata* (Tamil *parata-m*) is the oldest name of India, that it is still the name of a large section of people in Southern India (their true name is *Parava*), and that it was the name of the Scythian people living beyond the borders of Ariana,

the Parthes. The discoveries of recent years have led to the conclusion that the Dravidians and the Sumerians were the same race. The only point on which authors disagree is as to whether their cradle was India or Sumer.

A word about the expansion of the language may not be out of place. François Lenormant and T. Mommsen say that prior to the historical Semitic and Aryan invasions there had been a Turanian expansion all over the world. This seems evident, since languages spoken at both its extremities belong to the Turanian family. In an article entitled, "What is Tamil Culture?" which appeared in *The New Review* (Calcutta, June, 1937), Mr. V. R. Ramachandra Dikshitar says that in their funerary inscriptions, the Lycians of Asia Minor who were a section of the Cretan people, styled themselves Tremmlli now identified with Tamils. Granting the identification of Tremmlli with *Tamil* to be correct and knowing that a similar civilization existed in India about 2,500 years B.C., etc. It is to be noted that the Cretans belong to the same stock (Mediterranean) formerly termed Turanian, as the Sumerians and the Dravidians of India.

On the same subject, Dr. Carnoy says (*Les Indo-Européens*, p. 38): "Though the tradition keeps the remembrance of at least one violent invasion, that of the Dorians, it would seem . . . that Hellenic or hellenized cantons neighboured with regions where the languages of the ancient inhabitants of the country were still spoken. Crete included idioms of this kind, whilst on the Asiatic coast, the languages of the Lycians were surviving."

This explains the very primitive and very close connection existing between Dravidian and Greek. According to the statements of these authors taken together, the Dravidian stream started from India, crossed in a continuous flow to Aria, Persia, Sumer, Asia Minor, Lycia and had reached the cradle of the Hellenes.

In this connection, it is interesting to notice what other scholars have observed in a similar question of the expansion of the speech. In his book *Les Indo-Européens*, Albert Carnoy says (p. 54): "One of the Indian dialects has penetrated to the very confines of the West. It is the dialect of the nomads, improperly called Bohemians, Tsiganes or Gitanes, Gypsies. Starting from the North-East of India, in the surroundings of the Hindu-Kush, they crossed Persia, Kurdistan and Armenia, where they remained

long. From there, they entered the Greek world, where their tongue enriched itself with many Hellenic words . . . This curious migration opens to us unlimited horizons on the possibilities of transport of peoples to long distances, in the pre-historical epoch." It is to be noticed that at the time Carnoy speaks of, the whole of India was Dravidian, as Carnoy himself says (p. 59). Secondly, it would be interesting to establish whether the many Hellenic words contained in the tongue of the Gypsies are Hellenic borrowings or Dravidian survivings. Most of the Greek vocabulary can be derived from Dravidian. The difference between the two languages is this : Dravidian can carry back its whole vocabulary to the unity of its pure-vowel roots, along the successive links of the chain of its verb. In other words, Dravidian has kept its primitive conjugation from the tense-stems of which it derives its whole vocabulary. Greek has lost the primitive conjugation and cannot carry back its vocabulary to its pure-vowel roots. Its fully developed roots are scattered fragments derived from the stems of tenses of the Dravidian verbs. Of this, we will see innumerable examples in the second and following chapters of this study, not only in Greek, but also in Latin, Hebrew, Sanskrit, etc.

Was the Turanian expansion in question Dravidian or was it Mongolian as Mommsen suggests ? Let us listen to authors disinterested in this particular study and from their statements draw conclusions.

François Lenormant says (*ibid.* p. 11) : " The Turanians were in possession of an extraordinary development of knowledge in certain subjects. All the Turanians of Asia carried this learning away with them to the countries where they settled. Those of Europe seem to have separated much earlier, prior to all civilization. That particular culture was introduced by the Sumerians, on the banks of the Tigris, by the Dravidians, in India.

" It is the same culture, which the hundred families, the first nucleus of the Chinese nation, carried to the middle of the Miao-Tseu, and which became the starting point of the development of that civilization of China, apart as it is, from that of the other nations of the world."

In the *Anthropos* (1919-1920, t. xiv-xv, pp. 215-94), Dr. A. Drexel points out the affinity of Bornu (equatorial Africa) with Sumerian. In the third session of the "*Semaine d' Ethnologie,*" he pointed out the affinity of Rong (south of Himalaya) with Bantu (Southern Africa), of Rong with Sumerian, of Sumerian with Basque (Enghien, 1923, p. 169 and following). At the end of this study, I give an appendix showing the connections between Basque and Tamil.

In *The New Review* of September, 1936, Jos. Mansion says that it has been contended that all the African dialects are cognate to old Egyptian.

It should not be concluded from this, that there has been contact, on African soil, between the old Egyptians and the aborigines; apparently the point of contact between them is to be found in Asia, prior to their respective separation from the original stock. They carried away with them common elements of the speech.

In his book "*Lands and Peoples of the Bible,*" James Baikie says: "Generally, the Plain of Shinar of Genesis, is the Babylonian plain, of which the northern portion was known as *Akkad* and the southern, at the Persian Gulf, was called *Sumer*. The question between Sumer and Egypt, as the earliest seat of organized human culture, has been long debated. At present, the balance of evidence appears, in consequence of Mr. Woolley's discoveries at Ur, to incline towards the priority of Sumer (p. 85). The Sumerians were an Indo-European race, not unlike in appearance to the Arabs (p. 85). Recent discoveries at Mohenjo-Daro, in the Indus Valley, have revealed there a civilization remarkably akin to that of the Sumerians, and in the meantime we are at liberty to suppose that the immigrants who brought their more advanced culture to the Delta of the two rivers, may have had their ancient home in the upper Indus Valley (pp. 86, 87). The ancient legend stated that all knowledge was brought to the inhabitants of the Delta by the strange being, fish-man and God, who came out of the Persian Gulf, and this perhaps may be another way of saying, that culture came by way of the sea and that the Sumerian immigrants reached their new home, by voyaging from the mouth of the Indus up to the Gulf."

To this it may be remarked that the fact, that Brahni, a form of Dravidian speech, is spoken up to the present day, in Baluchistan, would seem to indicate that the extension also took place by land.

To the above statements, I will add a verification made by myself from the scanty remnants of the old Etruscan speech. Max Müller kept an attitude of reserve in its regard. He left it unclassified. It manifestly belongs to the Dravidian family. The sonorous letters are absent from its alphabet as in Tamil ; unlike the Ind.-Europe. languages and like Tamil, it has no prefix. It has the plural suffix *-ar* and the enclitic suffix *-um* of Tamil ; in the small number of words which have been identified so far, there is a relatively good proportion of words either Tamil or derived from Tamil.

There is also a book, which in spite of its defects, is of valuable help to linguists. It is Dr. L. A. Waddell's Sumer-Aryan Dictionary. In it, one can recognise at a glance the very primitive and very close relationship existing between Dravidian, Sumerian, Akkadian and old Egyptian. In this book, the author, whilst striving to establish the Aryan claim, proves unwittingly the Dravidian thesis.

Last, but not least, come the discoveries of Sir John Marshall in Mohenjo Daro. The inscriptions, deciphered by Father Heras, S.J., show, as he says, that the Dravidian languages have changed very little, and that, to all appearances, they are prior to the Sumerian inscriptions.[1]

Archaeology supports linguistics. The following extract appeared in the "*Rally of India*," Vol. II., No. 7, 1925, September : "The work of excavation carried on by E. Hunt in recent years in Hyderabad, has brought to light, a number of megalithic documents bearing a very close resemblance to the cromlechs of Britanny. In the centre of large stone circular areas, there is found a cavity enclosed by slabs of stone and covered. Just as in the case of the Mousterian tombs, the belongings of the dead are laid by the side of the corpses. These tombs are anterior to the Vedic times and to the Aryan invasion ; they are ascribed to the Dravidian peoples.

(1) Cf. Heras, "*The Origin of Sumerian Writing,*" Journal of the University of Bombay, July, 1938.

The pottery discovered at Raigir seems to establish relations between India and Egypt. The red vessels exhumed there bear an extraordinary resemblance to the Egyptian pottery of the earliest dynasties. Besides, there are found the same stone coffers, the same ornamentation ; the tombs of Hindustan and Egypt contain the same bits of *lapis lazuli*, exhibit the same markings on the bows and the same feather-winged arrows.

The early civilizations of Egypt and Hindustan resemble one another, says Mr. Flinders Petrie, either because the tribes which peopled these countries carried with them the traditions of their common place of origin, or because these countries have been so colonized by emigrants coming from a common centre of expansion.''

The question of the cradle of mankind is treated in another chapter of this work (Cradle of the Speech). Scholars agree that it was situated somewhere in Central Asia. I show, in the said chapter, that this agrees in substance with the text of Genesis (II. 10-15) which speaks of the four rivers of paradise. " . . . one is Phison : this compasseth all the land of Havilath, where gold groweth ; . . . the second is Gehon, that compasseth Ethiopia (the Nile) ; the third is Tigris ; the fourth, Euphrates."

The only river about whose identification scholars disagree is *Phison*, which compasses all the land of Havilath where very good gold grows (*vid. loc. cit.*).

In the said chapter, from statements of several scholars disinterested in the question, I conclude that, to all appearances, the Havilath of Genesis, whose Hebrew name is *chavīlāh*, is *Shauwīram*, one of the 56 countries known to the old Indian geographers. It was situated in the neighbourhood of the Indus, where gold and silver mines were found, and apparently connected with Thibet. The routes connecting these two countries were used by the early Sumerian or Phenician merchants in their exploitation of the rich goldfields, for which Tibet was well-known.

From these statements and a number of other facts, I conclude that the old Arabic Gulf has been formed by erosion of the sea, and that India was connected with the shores of the Persian Gulf, which, according to scholars, is itself of relatively late formation.

If so, the question as to whether the cradle of the Dravidian race is Sumer or India would be solved, since there was only one continent. Since Asia is the cradle of mankind, some may be interested to know how America was peopled.

Though, this is not in my subject, I will answer this question briefly.

According to the findings of scholars, three routes were followed.

One through Alaska.

A second, through the Sumerian islands, in the Pacific, which have been mostly swallowed up by the sea. Remnants still emerge.

The third, Atlantis island, entirely submerged in the Atlantic.

The American dialects are out of the scope of this work. Let it suffice to say that archaeology, folklore and mythology show the community of origin of the primitive races who spoke them with those of other continents, e.g. the inscriptions and monuments of Yucatan (Mexico) remind one of those of India. The account of the flood and of the tower of Babel reminds one of that of Genesis. Mythological details remind one of those of the people of Atlantis island, of which Plato speaks. Some common words are derived from Dravidian, e.g. (Carribean) *huracan*. Fr. ouragan, Span. huracane *hurricane*. Tam. *urakka, to be violent, stormy*. (Peruvian) *puma, tiger*. Tamil *pāymā*, lit. *animal which bounces, a horse, a tiger*.

From the statements given above let us draw some conclusions. Since the Sumerians and the Dravidians of whom Lenormant, Havell and others speak, have a common origin, the stock from which they descended was Sumero-Dravidian. Secondly, the emigrating shoots which separated from the common stock, earlier to all Aryan expansion, were also Sumero-Dravidians. The first proof of this assertion is the fact that the Indian, African and European dialects of which we have spoken are connected with Sumerian. The second proof, which is much more stringent, is the presence of the innumerable Dravidianisms of all shapes, found in languages of the four parts of the world. This is what the present study attempts to bring to light.

Other linguists, among whom two Oxford men, who spent long years in India, had discerned this fact before. I mean Dr. Caldwell, and Professor Pope, whose works on Dravidian philology are too well-known to need recommendation. Caldwell, misled by the dogma—of European schools of philology—that there is no connection in origin traceable between Dravidian and Sanskrit or other Aryan languages, in the two first editions of his *Comparative Grammar of the Dravidian Languages*, does not see where to locate Tamil in the list of human speech. In the course of the publication of the third edition, he must have hit by accident, as I did, on the right clue. As powerful sunshine lifts up the mist from a horizon where landscapes and rivers are but very confusedly distinguished, the cloud was raised suddenly and he had a clear vista of the ramifications starting from the old Dravidian root-stock. Without hesitation he located Dravidian at the origin. This is what he says: "The Indo-Europeanisms discoverable in the Dravidian languages carry us back to a period beyond all history, beyond all mythology, not only prior to the separation of the Western branches of the Indo-European race from the Eastern, but prior also to the yet undivided Indo-European race from that portion of the common stock which was afterwards styled Scythian" (p. 74, 3rd Ed.).

Pope, in his *Handbook of the Tamil Language*, speaks in the same sense (pp. 2, 3, 7th ed.). Having done with preliminaries, I come to the question itself.

CHAPTER II.

STAGES OF THE SPEECH

We put aside the hypothesis that God directly created the language. The reason is that, in the plan of His wise Providence, God does not interfere directly in the things and events of this world, when man himself can normally manage. In this case, He had given him the means, *i.e.*, the faculties of sight, speech and hearing. He had given him reason to find a way to express his thoughts.

The *phonetics* of the human speech started in the simplest way, the one we find in the animal kingdom. The first sounds were the vowels *a*, *i*, *u*, from which proceeded by combination of the vowels *a* and *i*, the sound *e* (ai) and by combination of *a* and *u* the sound *o* (au).

Each sound had a significance which has been retained in Dravidian, where it is of continual use. In modern Tamil, *a* prefixed to a word marks the distance; *i*, proximity; *u*, the position between two objects; *e*, indetermination; *o*, doubt; e.g. *am-maram, that tree*; *im- this tree*; *um-, the tree between two others*; *em-, any tree,* (there and here); *maram-ō* (interrogative), *is it a tree*? The Tamil subst. *ai-y-am* ($\bar{a}+i=e$), regularly formed with the suf. *am*, means *indistinct sight of objects.* Ō used as a suffix, expresses doubt, implies negation, rejection, occasionally is used for clearness sake.

The same vowels became words embodying a significance. It was the second step in the formation of the human speech. I consider the theory of Fr. Gnana Prakasar, a Goliath in Dravidian philology, as being certain, at least as regards the beginning of the language; but as my starting point is the significance of the primitive vowels and my course of demonstration differs from his, I leave it aside. In order to avoid any misunderstanding, as to the age of the present speech, I will try to make clear what I mean.

FIRST STAGE

The formation of the human speech may be considered as having had three stages ; the first, *spacial and concrete* ; the second, *periphrastic and significative* ; the third, *conventional.* The theory of Fr. Gnana Prakasar comes in the infancy of the first stage. Max Müller already said that the speech originated from spacial notions. In the first and second stage may be included the Dravidian, Sumerian and Egyptian pictographs. Pictures of things stood originally for things and then for words. It was periphrastic in this sense that it was showing the phenomenon taking place. At the same time, they had a significative meaning, *e.g.*, Sumerian *bir, child, young animal,* etc., is pictured by what is supposed to be a chicken hatched from an egg. We find the etymological sense of *bir, child,* in the Sumerian root *bir, to break, to tear.* We will see by and by that it is also the etymological sense of the Sumerian *dam, uxor, maritus* and that of the words *child, young animal, flower,* etc., in Dravidian, Hebrew, Sanskrit, etc. A *newly born being,* in the animal as well as in the vegetable domain, is a thing which has *pierced, burst, broken through.*

As hieroglyphs show, the speech in its first stage was picturesque, *i.e.,* descriptive of things and phenomena expressible by drawings, therefore periphrastic. At the same time it was significative to some extent. I will give a few examples taken from primitive languages, where both these remarks are verified. All the modern ethnologists hold that the Veddas of Ceylon and the negritto Dravidians of India belong to the first stock of mankind. A correspondent, under the pseudonym, Wie Mie Naime, in a letter to the *Times of Ceylon* (12th September, 1940), says that Elu, i.e. the pure Sinhalese, is proto-Dravidian. If by this word, he means pre-Dravidian, i.e. prior to Dravidian, I would make a distinction ; so far as the *genius* of the speech is concerned, yes, it had retained it best ; so far as the *vocabulary* is concerned, no. This study will show this. I take the following facts from the Vedda, Rodiya, Elu, Sinhalese and Tamil dialects, which are all closely connected.

RODIYA DIALECT

angga

This word is a Tamil composition of the two stems *āṅ-āk* of root *ā* (infinitive *āk-a* = *āhk*), *to pierce, to agree, to fit, to be good, to be*, etc.

This study alone will give some idea of the immense family of words derived from root *ā* and from its stems (*āk-*, *angk*, etc.).

angga means *body* in Vedda, Rodiya, Elu, Sinh., Tam., Sanskrit, etc.

anggayā

Anggayā, angga-yā, (-yā is masculine suffix) *a man* (Lat. *vir*, a male); the etymol. sense is *piercing*. At this stage of the speech, isolate words were already taking Significative senses.

anggī

Angg-ī (-ī is femin. suffix), *woman*, lit. *split*.

ekanggeanggī

ek-angge-anggī, lit. *a female body* or *thing of one body*, i.e. *a sister; ek-engge-angga-yā* (*-ya*, masc. suf.) *a brother* (of the same womb).

ekanggegādhiā

-gāḍhiā like Sinh. *geḍhi fruit*, is connected with the Tam. root *kaṭṭa, to join, to marry, to produce*. The relative partic. *kaṭṭiya* has the active and the passive sense. These relat. participles are double duals in Dravidian; in the sense *producing*, they refer to *father and mother*; in the sense *produced*, to *children, boys and girls*. The noun or the word standing for it, suffixed to the participle gives to it the active sense. This notion was lost in Rodiya, as it is lost in Tamil, but survives in Sinhalese. Hence, Rodiya *gādhi-ā, husband*, lit. *the producing one*. It took the sense *produced, fruit* in *ek-angge-gāḍhiā*, lit. *the fruit of one body, brother*; it kept the sense of the dual (father and mother) in *gāḍhi-biliňdī*, lit. *a female born* (Tam. *piṟant-, born*) *from a couple, a daughter*. In Dravidian, *one* (ek-) or *with* (*uṭaň*), marks the community of origin. Hence, *ek-gāḍhi-biliňdī*, lit. *a female born from one couple*, would mean *a sister of the same womb*.

gallaangge

galle-angga (*galla* means *mouth, neck*), *lip* : here, *angga* may have the meaning *thing, being* (ā, to be) or *splitting*, lit. *the thing* or *splitting of the mouth*, i.e. *opening, lip*.

nilātuangge

nilātu means *water, sweat*; *nilātu-angge*, lit. *having* or *producing water* (*ākka, to make*), i.e. 1) *river*, 2) *tank*, 3) *sky*, 4) *nose*.

gallateriangga

teri means *it is, yes*. *Comp*: Tam. *ām, yes, it is*, *teri* may also be the Tam. *teri, to understand*. The sense is *the thing which is* or *which is understood in the mouth*, i.e. *the tongue*.

dengula

de-, two, -ang, thing, -uḻ, joining, lit. *the double thing articulated* or *joined*, i.e. *hand, leg*.

denguleangge

dengule-angge, lit. *the points* or *ends* (Sinh. *aga*) of *deṅgula* (q. vide supra), *a finger, a ring* (for this word, see below the five senses of *angk*).

Elu ak

Tamil *akkam, eye* ; derived from *āk, piercing*, in the figurative sense.

Tamil angkam

body, limb, etc. Two large families of words derived from root *ā* with the sense *joining, piercing*, will be given below.

In this family of words, *angga* has been used as constitutive elements in words having reference to the *body*. It was used in the same way for words having reference to the *vegetable domain*, e.g.

Rod. rubotbiliṅduangge

ru-bot-biliṅdu-angge lit. means *a thing young* (Sinh. *biliṅdu, baby*) *born* or *having pierced on a producing thing*, i.e. *a bud*. The element *ru* stands for Tam. root *uṟu*.

Rod. badanegahanaangge

Apparently *badana* (Sinh. *wadana*)—*gahana* (Sinh. *gāna*)—*angge*, lit. *a creeping thing produced*, i.e. *a creeper*.

Angga was used also to form names of inanimate objects, e.g.

Rod. kaluwẹlleteriangge

kaluwẹlle—teri-angge, lit. means *the thing which is* or *appears in the night*, i.e. *the moon*.

Rod. dulumuangga

dulumu-angga, lit. *the thing burning, shining*, i.e. *star, firefly*.

Rod. gallehāpakaraṇateriangge

hāpa has several meanings in Rodiya ; it means *bad, small*, etc. Hence, perhaps *good* (negative sense) *pretty*. With this sense *galle-hāpa-karaṇa-teriangge* lit. means *a ring* or *thing which makes appear the neck pretty, a neck-lace*.

Rod. matilateriangge

matila-teri-angge, *a thing* or *point which appears to be* or *is a stick, a key*.

VEDDA DIALECT

The Vedda words are as primitive as those of the Rodiya dialect. The element *angga* appears less often. In its stead, the element *poj* is used frequently. *poj* seems to have been formed by the assibilation of *ḻ* in root *poḻ* (the same root as *piḻ, puḻ*, etc.). *piḻ* (*wiḻ*) has all the primitive senses of root *ā, father, child, tree*, etc.

anggapoj, body ; *alapoj, yam* ; *diwwa-poj, tongue* ; *delepoj, charcoal* (Sinh. *dẹli, charcoal*) ; *anggilipoj, finger* ; *malapoj, flower* ; *alupoj, ashes* ; *kaluyipoj, black*, are all Sinhalese and Elu words to which the element *-poj* is suffixed.

Ved. kiri-mirī-t-angga

Lit. *the thing being* (-t-, Sinh. *ẹti, being*), *sweet* (Sinh. *mihiri* = *mirī*) and *milky, honey*.

Ved. kẹwili

kẹwili, is the base of Sinh. *kẹwilla*, *eating*, *drinking*; *kẹwili* means *water*, lit. the (thing) *absorbed*.

Ved. pẹlila

pẹlila is the Sinh. *pẹlilā*, past participle of *pala*, *to split*, *to cleave* (Tam. *paḷ*, *piḷ*; Sausk. *phal*, *to split*, *to fructify*); *Vedda pẹlila* means *born*. Compare Tamil *piḻḻai*, *child*, etc.

Ved. ginipoj-gin-ma-dewelam-angga-weta

The composition is not quite clear. From the main elements discernible it means: *the thing made as shining fire of the fire*, i.e., *smoke*.

Ved. iya-kabala-kawe-lan-ika

Apparently, *the little thing lying eating on the skull of the head*, *a louse*.

The list of words given above is sufficient to show that the primitive speech was periphrastic and could be rendered graphically by pictures. Two things more are to be noted. Words always shorten in their evolution; they never lengthen. Descriptive pictographs of things are rendered by words of one or two syllables. These may be reductions of the original forms or names of the things, at a later stage of the speech. Secondly, words having a *universal* meaning, like *angga*, took *specific* meanings in languages, such as *eye*, *ring*, *body*, *soul*, *needle*, *arrow*, *world*, *house*, etc. This will be shown in this study.

The first period lasted at least till the epoch of the pictographs in question. Remnants of the speech which originated from locative or spacial particles must have survived in languages.

SECOND STAGE

The significative stage succeeded. It is from here that I start. The primitive pure-vowel roots, simple and combined, had reference to things and phenomena in all the fields. Among these, the one which seems to have struck most primitive man is the act of generation. It will be seen in the course of this study that the five Dravidian vowels *ā*, *ī*, *o*, *ē*, *u*, have the meaning *to fit* (piercing-joining) in the proper or figurative sense.

Tamil *pillai* (Tamil root *pil*, Sumer *bir*) took the significative sense *bursting, breaking through*, etymological sense of *child, young animal, young plant, flower*, etc. In the same way, the male was the *piercing one* ; the female, *the split one.*

THIRD STAGE

Finally came the conventional stage, in which often definitions entirely different from the original sense, are given to words. E.g., a *father* is *one who begets a child*, a *male parent*. The primitive names of the agents, effects, phases, etc., in the act of generation, are rendered picturesquely in Sumerian.[1]

Each stage, of course, is not exclusive of the others for all the words. In the first, there were words having significative meanings, as for example, the picture of an *arrow* to mean the *eye*, lit. *piercing*. The same must be said of the third.

I consider, as I have said, that the human speech, like the human race, started from the act of generation. In this single act, there were different agents and organs in operation ; different phenomena took place ; different effects were produced. There was only one word, a primitive vowel, to express the process as a whole and in every particular. Every individual conceived the notion of the whole process, by the phenomenon which struck him most. The common root was split up, owing to the isolated acquisitions of the different notions conceived from the peculiarities observed by the individuals. This seems to be the origin of the many meanings of certain roots. This is also why identical forms are given in dictionaries, specially in Hebrew, as different verbs, on account of their different meanings. In fact all are the same verb ; in all cases, their meanings, in their proper, figurative or abstract sense, will be found to have reference to the act of generation. We call the disparate meanings which centre round a single action *ontologically connected meanings*. Those referring to generation are primitive. The meanings which dominate the human speech are those of *piercing-joining*. Their meanings are inseparable

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(1) Vide Sumerische Grammatik (pp. 29-30) of Fr. A. Deimel, S.J., Pontificium Inst. Biblicum, Piazza della Pilatta, Rome, 1.

in the linguistic as in the physical order; the action expressed by the first word necessarily implies the action expressed by the second.

I will start from the meaning *joining*. Max Müller says that the figurative was preceded by the proper sense. This is but commonsense. Consequently, the figurative meanings, *fitting*, *adapting* of the five primitive vowels must be taken in the proper sense.

CHAPTER III

VERY IMPORTANT REMARKS

For the easy intelligence of this study in general, and particularly of derived words whose shapes and meanings entirely differ from their proto-types, the following remarks should be kept in view :—

I. IN REFERENCE TO THE FORMS

Notice should be taken of the roots and of the stems of the tenses of the Dravidian verb. From these roots and stems the whole vocabulary of the language has been formed. With very few exceptions, they are invariably the same in construction.

They are subject to modifications in the following ways :—

i. By the assimilation of medial consonants which is very frequent, of final and sometimes initial consonants.

ii. By the assibilation of *r* and *l* into *s*, which is frequent.

iii. By the development in front of the primitive vowel, of the labial sound *w* (*b*, *f*, *p*, etc.), of the aspirate sound *h* (*k*, *s*, *ch*, *ṡh*, etc.) or of the liquid *y* (*r*, *l*, etc.).

iv. By the dropping of the primitive or initial vowel, in words which have reached their full development.

A threefold modification may occur in one and the same word. The three modifications should be kept in view *simultaneously*.

II. IN REFERENCE TO THE MEANINGS

All the primitive words which are pure vowels have the same meanings. The different meanings express the different phenomena which occur in a single action. They centre round this action. The action with every one of its phenomena is expressed by the same word. There is no synonymity between the meanings, which I call *ontologically connected* meanings, because they start from *one act*. These primitive meanings, which I call the souls

of words, because they seldom leave them entirely, should be kept in view all through the evolutions of words, whether they have taken on generic, specific, figurative, abstract, grafted or extensive senses.

Every Tamil verb has in the root itself, without the addition of suffixes, three different senses :

i. Positive in two senses, first in the active, secondly in the affirmative sense.

ii. Its first opposite, *i.e.*, the passive sense.

iii. Its second opposite, viz., the negative sense.

In the first part of this study, I have taken in succession the five vowels in only one of the many directions in which they have branched off, *i.e.*, *agreement-disagreement*. The study is conducted in two parallel lines, one giving words with positive meanings as *loving, good, agreeable, useful, friendly, honest, peaceful,* etc., the other giving the same words or words of the same form, with the meanings *hating, bad, disagreeable, useless, hostile, dishonest, war-like,* etc. In Dravidian, very often, both the positive and negative meanings are found in the same word. In passing into other languages, not only the positive and negative meanings, but also the different *ontologically connected* meanings were incorporated separately in words of identical or similar forms. In dictionaries they are set down as words of different origins.

III. IN REFERENCE TO THE VOWELS IN PRIMITIVE ROOTS

It will be observed that when I derive families of words from Dravidian roots and stems, as a rule, I do not use the terms *derived from*, but most often *connected with*, even when the Tamil root or stem and the derived word are identical in form and in etymological sense as, e.g., Tamil *uṇṭu* (medial Tam. ṭ, single, is French *d*) and German *und*, Eng. *and* which both mean *joining* and *joined to.* I do so, first, for sake of brevity. I explain what I mean.

All the primitive roots had the same ontologically connected meanings. As I have said : Roots containing *a* were used to denote *distance* ; roots in *i*, to denote *proximity*, etc. In the development of the language, first, this primitive notion was lost sight of ; secondly, the different vowels or sounds became a help

to split and to specify the primitive meanings. Roots in *a* retained in preference some meanings; roots in *u* used in preference some other meanings given up in roots *a*, etc. e.g. the Tamil root *uṛa* means *to be, join, adapt,* etc. The past is, *uṇṭ u-* I say :

Are connected with stem *uṇṭ* :

(Germ.) *und,* identical with Tamil *uṇṭ*; (old High Germ.) *unta, and.*

(Ang. Sax.) *end.* (O. Fris. *ande, ende*; (Eng.) *and.*

(Tamil) *aṇṭa, to join,* sense of *uṛa*;

(Sinh.) *iṇṭa, to be,* sense of *uṛa.*

It would take space and time to say that (Eng.) *and* is directly derived from Tamil *aṇṭa*; that (Ang. Sax.) *end* is derived from a stem *eṇṭ* of root *eṛ,* etc. That is why I say: *connected with.*

The student has only to bear in mind that the particular vowel of each word stands for all vowel sounds. It is the same for root *wiḻ* which is written in Tamil *piḻ, paḻ, puḻ, peḻ, poḻ.* The verbal noun *piḻḻai* means the young of *man, animal* or *tree, a child, a young bird, a fool, a young coconut tree,* etc.

We find *piḻ* written :

In Latin, *pullus, a small child, a young bird, a foal.*

In Sansk., *bāla, a child, a foal.*

In Sumer, *bir,* meanings of Tamil.

In Greek, *pōlos, a young girl.*

In Sinhalese, *pẹla, a shrub, a young plant.*

Instead of separately pointing out that *pōlos, pẹla,* etc., are respectively derived from root *pol, pel,* etc., I place the derived words under a single mother-root. I choose, in preference, the mother-root, which has retained most of the meanings found in the family of the derived words I give, whatever be the vowel. Secondly, it is sometimes impossible to determine with certainty, whether words are derived from root *o* or *a*, etc., *e.g.*, I give below the Greek and Latin families of relative pronouns and adverbs derived from root *o.* The Greek family is clearly derived from root *o.* Tam. root *o*, Gr. *o-ios*; Tam. stem *ok,* Greek *ok-ois*; Tam. st. *ot-*, Gr. *ot-oios*; T. st. *om-*, Gr. *om-oios,* etc.

(*Vide infra* under root *o*).

But it is not sure that some members of the Latin family are derived from root *o*. They may be derived as well from root *a*, which has the same meanings as root *o*, *i.e.*, *equal, the same.*

In the Tables under Root *o* (quod vide infra). I derive Lat. *aequalis, equal,* from the verbal noun *okkuwal.* (Latin *u* = Tam. *w*; *aeqwalis*); hence, by dropping the primitive vowel: *qualis, such, i.e., the same.*

I derive Latin *talis, such,* from verbal noun *ottal.* But root *ā* has the verbal noun *ākkuwal* and *ātal*; both *ottal* and *ātal*, by the dropping of the primitive vowel give Lat. *talis. Okkuwal* and *akkuwal* give Lat. *qualis,* by the same process.

By the fact that the primitive vowel is dropped in *talis*, it is impossible to make out whether it comes from *ā* or *o*. *Aequalis* gives a clue to *qualis*; but the initial diphthong *æ* seems to be a combination of both *a* and *o*. (Sinh. a = e; e.g. *ball-ā, dog, bell-ī, she-dog*; *o* = *e*, e.g. *hor-a, her-a*). Whatever it may be, it is not clear, whether the root is *a* or *o*. There is a profusion of words in the same case, not only derived from primitive roots, but also from those which have developed a consonant in the primitive roots *uṟ* as Tam. *wiḻ, puḻ*, etc.

To simplify things, I say that they *are connected.*

IV. IN REFERENCE TO THE WORDS OF PRIMITIVE DRAVIDIAN NOW LOST

It seems clear that the early Dravidian speech consisted exclusively of a vocabulary formed from the stems and verbal nouns of the primitive roots *uṟ, āk,* simple, combined and reversed. A number of verbal nouns formed from the double and treble causative voices of verbs, became an incumbrance to the language. They were dropped out and superseded by shorter and more specific terms. By this time, they had passed into other languages. The reconstruction of these old verbal nouns, according to the invariable laws of Tamil, meet their progeny in other languages under identical features. This will be shown in this study. It will be seen that the longest words, particularly in Greek and chiefly in Latin, originate from the shortest in Tamil, *i.e.*, the five pure-vowel roots *a, i, u, o, e.*

CHAPTER IV

TAMIL ROOT Ā

DERIVATION

OF THE

TWO LATIN WORDS SIMILITUDINIS—AMARITUDINIS

From the Tamil Root ā

Sense Agreeing-Disagreeing

Tamil root, *ā*, as the other primitive roots, formed branch in a number of different directions. Here, I will mostly confine myself to the family of words to which the meaning *union-disunion* of root *ā* gave rise.

I give, in the scheme below, stems of tenses, verbal nouns of root *ā*, and derivative verbs of these verbal nouns with their stems and derivations :—

ā	root and imperative
āka	infinitive
ākum	future participle
ām	syncope of *ākum*
amal	verbal noun
amala, *amara*	derived verbs
amartta	causative of *amara*, derived from stem (*amart*—of *amara*)
amarttiya, *amarttiṉa*	relat. partic. of *amartta*
amarttiyam, *amarttiṅam*	verbal noun of *amartta*
amarttiyattu, *amarttiṅattu*	oblique or general case
amarttiyattiṅ, *amarttiṅattiṅ*	genitive, more properly, locative case

From *ā* to *amal*, the words given are tenses and verbal nouns regularly formed, of the verb or root *ā*.

There can exist no doubt as to their connection.

The same must be said of the words which follow. *Amala* and *amara* are new roots derived from *amal*, verbal noun, regularly formed from stem *ām* of root *ā*. As we will see below, both *ā*, *amala* and *amara*, have the same etymological meaning.

Amartta is the causative of *amara*. The words which end the series, are tenses of *amartta* and verbal nouns regularly formed from the stems of their tenses.

The object of this study is to trace out, step by step, in a number of languages, derivations from every link appearing in the scheme.

As will be seen, the strictest phonetic laws will be observed, *i.e.*, 1) labials stand for labials only, 2) aspirates for sibilants and gutturals only, and 3) liquids for liquids only.

I add, as I have said above, the assibilation of *l* and *r*, which is admitted by all the schools of linguistics.

A few preliminary explanations, for those who are less conversant with phylology, will be useful.

Laws, in linguistics, are established by way of deduction. I explain. It is observed that a number of words having the same origin begin with a vowel in a language, are written without it in another, have developed a *h* in another, have an *s* in another. From these facts, I conclude that there is a law, according to which the initial vowel is dropped, another law according to which an *h* develops ahead of the word, another according to which *h* becomes sibilant.

A law may be *universal*, i.e. without exception, or *general*, *i.e.*, often verified, or *ordinary*, less often verified in facts. These notions will do for the present.

There is a uniform and universal law, admitting of no exception in Tamil. All the parts of speech are formed from the verbal roots and from the stems of the tenses of its single conjugation. Some stems of tenses of root *ā* are given in the scheme above. There are some more, like *āw-*, stem of the future, *āṅ-* stem of the past. To these we assimilate verbal nouns like *āwatu*.

Primitively, verbal nouns formed from the root, from the stems of the past, future, etc., had exactly the same meaning, as

will be seen from the comparative tables given below. E.g. Sumer. *a*, Tamil *akam* (Tam. *āk*-, stem of infinitive), Egypt. *aptu* (Tam. *āw*, stem of future and *atu*, neuter pronoun, verbal noun *āwatu*) meant *house*. The only difference was, to all appearances, that the use of the word derived from the future had reference to the future, the one formed from the stem of the past had reference to the past, etc. These notions were lost in Tamil itself, *a fortiori*, in languages which borrowed these words. This, with the universal law of Tamil, explains how so many words having the same meaning and so many different forms, originate from the same root.

All the words given in the above scheme are, as I have said, connected by the links of a same chain, *i.e.*, by the stems of the tenses of the same verb *ā*.

I will take these connected words one by one, will show their derivations in languages and will reach the full development of Tamil root *ā* in the Latin words *similitudinis—amaritudinis* taken together.

The process of development is as simple as it can be. To follow it, we have only to remember what we were taught in our primary Latin classes.

We were taught the primitive tenses of verb *ago* ; *ago, agis, egi, actum, agere*. I would add the present participle *agen-s, -tis*.

In the same way, in the above scheme and the notes which follow, *ā, āka, āṅa, āw*-, etc., are stems of Tamil primitive tenses.

With the stem of the Latin past participle *act-um* are connected : (Latin) *act-us*, (Eng.) *act, action*. Here we have a verbal noun.

(Engl.) *to act*, derived verb.

In the same way, Tamil *amal* is a verbal noun derived from the participle *ām* (*ākum*).

The noun *amal* became verb *amal*, also written *amar*. Latin and English have no regular causative forms for their verbs. However, Latin *ago* has one, i.e. *agito, to cause to go, to direct*, etc.

Similarly, *amal* and *amar* became the causative *amartta*. Of *amartta*, I give two relative tenses: *amarttiya, amarttiṅa*, from which are derived the nouns which come under them.

I continue the illustration :

English *action* is derived from the *past tense.*

English *agent* is derived from the *present participle.*

One might conclude, therefore, the word *action* has reference to the *past* ; the word *agent* has reference to the present. The answer is clear. The notion of the Latin tenses was lost.

It is identically the same in Tamil. Primitively, the very form of the noun was expressing the time, *present, past* or *future*, according to the stem of the tense from which it was derived.

This notion was lost and the different forms *a* (root *ā*), *akam* (stem *āk*), *aptu* (stem *aw-atu*), etc., mean *house,* without any reference to the time.

The stems of the tenses of the Tamil verb *ā* are :

ā (imperative)
āk (infinitive)
ākir (present indicative)
āṅ (past, ākkiṅ (volitive))
āw (future)
ākum, *ām* (fut. partic.)

Verbal nouns : *akam, ākai, ākkai, ākal, amal, āwatu, ātal, awal,* etc.

MEANINGS OF ROOT A

Involitive Voice : *āka*

1) *to fit, to please, to agree, to be proper* ;
2) *to be good, useful, possible* ;
3) *to prosper, succeed* ;
4) *to cook* ;*
5) *to change* ;
6) *to be finished* ;
7) *to become* ;
8) *to be.*

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*This sense *to cook,* apparently a confused meaning of the speech which grafted itself on root *ā*, is in reality the sense *consuming*, inherent to all the primitive roots. We will see it reappear, throughout the family of root *ā*, as a link of identification.

Volitive Voice : *ākka*

1) *to make, produce,*
2) *to give back ;*
3) *to arrange, prepare ;*
4) *to cook.**

Double Causative : *ākkuwi*

1) *to cause to make ;*
2) *to order to make.*

To these positive meanings must be added the corresponding negative meanings.

For the illustration of the subject, I will say now what I will explain at length, later on.

Ā, being a primitive root, had reference originally to the act of generation. Root *uṟu* (past tense *uṇṭu*) is in the same case. The original meaning was *joining-piercing*, the proper sense of *to fit, to adopt, to couple* (see below root *ē*, *e*∴*ku*, *ehku*, etc.). The compound verb *uṇṭ-āka*, means *to be born, to be*, sense of *āka*. The etymological sense of *to be born*, is *to burst, to break through*.

The compound verb *uṇṭ-ākka* means *to produce, make, create*, sense of *ākka*. All the meanings of root *ā*, including *to cook* are ontologically connected. I take from the verbal noun *akam*, also written *ākam* and *ām*, the only meanings necessary for the intelligence of the subject.

MEANINGS OF AKAM

1) *Interior, mind, soul, intelligence, I, myself, the first personal pronoun.*
2) *body, angkam,(body, limb)* ; *akkai, tie, body.*
3) *the earth, place, locality.*
4) *house, dwelling, interior, within.*
5) *hollow, depth* (sense pierced) ; *akal, vulva* (lit. *split*).
6) *akam* is used as suffix of the ablative locative.

The etymological sense of the words given above (5th excepted) is *being in* or *occupied*, lit. *being been in*.

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* See footnote on page 24.

CONNEXIONS AND DERIVATIONS

Ā

ā is the Tamil root, always found in the imperative.

With *ā* are connected :

Sumer : *a*, *I*, first person pronoun (vide supra, 1°).

Egypt : *a* or *j*, *I* (it).

Sumer : *a*, preposition 1) *in*, *into*, *near*, *by* (sense of *joining*) ; 2) also ablative suffix (v.s. 4 and 6).
Compare Akkadian *ana*, derived from the Tamil past *āṅa*, *in*, *into*, *near*, *by*, etc. (v.s. 4).

Egypt : *aaa*, *earth*, *ground* (v.s. 3).

Sumer : *ā*, *a*, *dwelling*, *foundation* (v.s. 4).

Greek : *aia*, *earth*, *land* ; comp. Eg. *aaa* (v.s. 3).

Egyptian *aaa* seems to show that Tamil *ā* stands for two or three *a* ; most probably, the addition of one *a*, specified the sense of the first *a*. Compare *ekanggeanggaya*, *brother*, in the Rodiya dialect (quod vide supra).

The words given above cannot be said to be derived from Tamil. They are only connected. All stand for a same root. More must be said of the words which follow, they are derived, directly or indirectly, from the stem of a tense of the Tamil verb.

ĀKA

Āka is the infinitive. From *akam* come :

Skt. *aham*, *I*, the first personal pronoun (vide supra *akam*, 1).

(High Tamil) : (a) -ku, *I*, suff. of verb for the 1st person.

Malay : *āku*, *I*, *me*.

Lat. and Gr.: *ego*, *I*.

Bantu : *egō*, *heart*, *spirit* (vide *akam*, 1).

āka(*m*) is also the second constitutive element of the pronoun of the first person, having the shape of *an-ōki* in ancient languages, Tamil *ēṅ-āka*, lit. *I myself*.

The causative of Tam. *āka*, *to be* is *ākka*, *to make* ; from *āk* comes : (Eg.) *ākh*, an auxiliary verb.

The causative of *ākka* is *ākkuwi* (āk + āk + āw), lit. *to get done, to order.* Comp. Bantu *Okuba, to be* (v.i.).

With *ākkuwi* are connected: (Eg.) *aag, to govern, to rule*; *haf, heg, to command.*

Ākal is a verbal noun.

From *ākal* comes: (Arab., Malay) *akal, intellect, reason, capacity, the mind, wisdom,* all meanings of *akam* (vide supra 1). Comp. Bantu *Ôkulī, to be* (*ōkuba*).

Also (Arab. Mal.) *ākhir, end, conclusion.* It is the meaning *finished, made,* that root ā and all the primitive verbs possess (v.s. 6). Below I speak separately of root, *ā*, with the sense *to finish.*

Gr. *ẹka* (*āka*), *softly, tranquilly, gently.* Gr. *chaios* (*aik* > *kai*) *good, true, genuine.*

AKAM OR *ĀKAM, AM*

Ākam or *akam,* means *house, place, earth,* etc. With *akam* are connected: Gr. *oikos, house, dwelling*; Skt. *ōka*, (Lith.) *ūkis, house* (v.s. 4); Gr. *gẹ* [(*a*)-ka], *the earth*; Tam. *akam* means *earth* (v.s. 3); Sinh. *gē, house* (vide infra Sinh. *gam*, and Gr. *kome*, village).

Tam. *ām*, Egypt. *amam* (Tam. *ām-am*), *a house.*

STEM: *ĀW*

Āw is the stem of the future. The future is used for the present to mark habit.

From *āw* comes: Egypt. *apa, house*; Skt. *āp, to obtain, to get, to commit* (a sin); Sinh. *āpa, pleasing*; Lat. *hab-ere, to have,* lit. *to be to.* There is no verb *to have* in primitive languages. Sinh. *obi, hobi, to be proper, becoming.* From the stem *obin-*, of the relative participle comes (*Walloon*) *bin*, (Lat.) bene, *well*, (Lat.) *bonus, good.* The relative participle is *obina or hobina*, (Basque) *hōbena, excellent.*

Sansk. *āp* means 1) *to obtain, acquire, reach,* 2) *to arrive at,* 3) *to commit, make.* It has no other meaning. Others are found in its past partic. *āpta* (q.v.i.).

ĀWATU

Āwatu is composed of the radical of the future *āw* and of the pronoun *atu, that, what.* Literally *āwatu* means *what takes place, is good, fit, usually.*

From *āwatu* come: Tam. *āptaṅ, a friend, confident, truthful man*; Lat. *habitus, habit*; Lat. *habit-are, to live in, to inhabit*; Lat. *aptus, fit*; Eng. *fit* (by dropping of *ā*); Gr. *apto, to cling to* (vide below stems *ā, āka, āwatu* in Gr.); Akkad. *aptu*; Egypt. *apt, a house.* The spelling of Lat. *aptu-s*, Fr. *apt-e, fit,* is identical with the spelling of Akk. *aptu*, Eg. *apt, house*, Skt. *aptu, body, limb*; Tam. *ākam, body, limb*; *ākkai, body, tie* (v. 3-2); Akk. *abt, abode, dwelling.*

Lat. *opt-, good,* in the superlative *optimus, very good.* The Dravidian *tam* is the origin of the Latin superlative suffix *-timus.* See above (Sinh.) *obi, proper (good).* If, in *opt-imus,* the stem is *opt,* the first formation was *opt-timus,* if *ob(i),* it is *op-timus.*

Eng. *soft* by development of the aspirate ahead of the primitive vowel; *h > s—oft.*

Anglo-Saxon *abidan*, Eng. *to abide, to dwell, to stay* (comp. Akkad. *abt.* q. vid. supra).

Eng. *abode, dwelling*; Icel. *bida, to bide, to dwell, inhabit.*

Eng. *body*; cf. Skt. *aptu*; O. H. G. *potach.*

We have seen that Tamil *akam* means 1) *dwelling* and *I*, Lat. and Gr. *ego*; 2) that *ākkai* means *house.* From *aka* are derived.

Basq. *ego-tea* (*-tea* is infinitive suffix), *to dwell, inhabit.* Here, Basque has taken the form of the Gr. and Lat. pronoun *ego*, with the sense *being in.*

Basq. *gai, capable, fit*; cf. Tamil *ākai*, Gr. *kai, and*; Tamil *kāy-am, body, ākkai, body.*

Sansk. *āpta*, past partic. of *āh* (q.v.s.) has the meaning of *āp*, (q.v.s.). Secondly, it means 1) *apt, proper to*; *intimate, familiar, confident, tress of hair.*

STEMS *Ā, ĀKA, ĀWATU,* IN GREEK

Greek *aaō* means *to hurt, damage, mislead, to go wrong, err, sin.* These meanings are the negative senses of root *ā.* Tamil *āk-ā, āk-āta,* composed of stem *āk* and negative suffix *-ā, -āta,* means *not done, impossible, vicious, bad, dishonest.*

Tamil suffixes always become prefixes in Greek. Hence Greek *a* (privative) + *a* (to do), aa-o = Tamil *ā*, *to do* + *ā*, *not.*

Gr. echō (*Tam. āka*)

1) *to grasp, grip*
2) *to cling to*, etc.
3) *to claim, check* ;
4) *to keep making, to cause* ;
5) *to be close, border on* ;
6) *to understand, to know*, (fig. sense of *to pierce*) ;
7) *to be possessed of, to belong* ;
8) *to cook* ;
9) *to dwell, inhabit* ;
10) *to be* (sense of *āka*) ;
11) *to be able*, it.

Gr. aptō (*Tam. āwatu*)

1) *to cling, to hang on by, grasp* ;
2) *to fasten to* ;
3) *to attack* (neg. sense) ;
4) *to undertake, begin* (Tam. *ākka, to do*) ;
5) *to touch, affect* ;
6) *to grasp* (with the senses) *to perceive*) ;
7) *to reach, gain, to become* or *to be to* ;
8) *to kindle* (Tam. *to cook*).

The meanings of these words, which are ontologically connected will be explained in the chapter " Genealogy of the meanings of words " which comes below.

When the primitive vowel drops, pretty often, it is taken into the first syllable of the portion of the word left.

From *ākam*, Tamil formed its substantive *kām-am* (*-am* is suffix), 1) *habitation, village, town*, sense *being, been in, occupied;* 2) *love, sperma, impudicity*, etc., sense to *adhere.*

From *kām* are derived :

(Tam.) *kāmi, to love* (derived verb) ;

Skt. *kām, to love* ; *kam* enters as constitutive element in a considerable number of Skt. words.

Sinh. *gam*, village ;

Vedic) *gam, the earth.* Cf. Gr. *gẹ* (stem *āka kā*), *the earth* and Sinh. *gē, house, swelling* (q.v.s.).

Gr. *kōme, village* ; Ger. *heim, hamlet* ; Eng. *home.*

Zend. *zem* ; Lith. *zēmie, village.*

ĀKUM

From *ākum* or *akam* are derived :

Skt. *ākim, near* (idea *joining*) ; Skt. *sākam, with*, by development of the aspirate, *h*>*s*, (sense *joining*).

Tam. *sakaṅ* ; Skt. *sakhi, associate, friend.*

Lat. *çum, with,* by dropping the primitive vowel.

From the verbal noun *ākai* :

Tam. *kāy-am, body,* from Tam. *ākkai, body* ; Gr. *kai* (drop. vowel), 1) *and* ; 2) *even,* lit. *being,* 3) *as,* etc.

ĀM

Ām is the classical syncope of *ākum.* From *ām* are derived :

Gr. *ama, with, together with* ; Gr. *ama-ō,* 1) *to gather in, collect* ; 2) *to mow, reap* ; Skt. *amā, with, together, near.*

Skt. *āma,* Gr. *ōmos, raw, undressed, unripe, not cooked.* Tamil root *ā* means also to *cook* (primitive meaning *consuming*). Tamil *ā* is also used as negative suffix. Tamil suffixes become prefixes in Skt. and in Gr. The negative *ā* suffixed to *ām,* with the sense *to cook,* gives *ām-ā, not cooked.* Making *ā* prefix, we obtain *ā-ām* : hence, Skt. *ām, not cooked,* etc. Greek *ōmos* is derived from *ōm,* syncope of *okkum,* which has the same meanings as *ākum.* See the following word :

Tam. *ām, ōm* (*okkum*), lit. *it is, so,* means *yes, certainly.* Hence, Skt. *ām, yes.* The Gr. *sun, with,* comes from *uṇṭu* (*un-n*), participle of *uṛa,* which has same meanings as root *ā.* In *sun,* the development of the aspirate sound (h>s) took place.

The oblique or general case of *ām* is *āttu* (*āt-tu*).

From its stem *āt-* comes :

Sinh. *at,* 1) *self, individuality* (see meanings of *akam,* 1) ;
2) *body* (it., 2) ;
3) *hand and arm* (it. 2, *limb*) ;
4) *within, interior* (it. 4) ;
5) *meaning, interpretation* (it. 1) ;
6) *wealth* (vid. mean. of root *ā, to be to,* 8).

From the oblique case *āttu* of *ām* are derived :

Tam. *āttu-mam* : 1) *will, intelligence, mind,* (senses of Tam. *ākam* ; also vide supra Sinh. *at,* 1. For the suffix *-mam,* vide infra) :

2) *soul, life* ;
3) *firmness, wind* (strength) ;
4) *body,* sense at Tam. *akam* and Sinh. *at* ;

5) *nature, sun, fire* ;
6) *son* ; Cf. Tam. *āttal, ātt-ai*, mother ;

Skt. *ātman* has the same meanings as Tamil. Besides, *ātman* has the sense of the reflexive pronoun, Gr. *autos* (quod vid. infra).

From the stem *āṅ* are derived :

Tam. *āṅ-mā, soul, life* ; *-mā* seems to be an obsolete suffix for *mai* : Cf. Tam. *āṉ-mai, strength, virility* (from stem *āṇ* (-ṭ) of root *āl̠*, quod vide infra).

Lat. *animus, spirit* ; *anima, soul* ;

Gr. *anemos, wind* (vide supra *attumam, wind*) ;

Lat. *animo*, 1) *to fill up with air, to blow in* ; 2) *to vivify, animate,* etc.

As I have said, Skt. *ātman* is used in the sense of Gr. *autos, self, myself, thyself*, etc.

The suffix *-mam* of Tamil *āttumam* (v. 8) must be explained.

From the stem *āttu* (q.v.s.), the Tamil verb *attu* is derived.

Atta, infinitive of root *attu*, means *to agree, to unite, to be proper, to adapt*, etc., all meanings of root *ā* ; *attum* is a relative participle ; hence, with suffix *-am* of neuter nouns, *attum-am* ; by regular lengthening of the primitive vowel, *āttum-am.*

The regularly verbal noun formed from the infinitive *atta* is *attam, āttam*, which is now apparently obsolete.

From *āttam* are derived the reflexive pronouns in Tamil, Sinhalese, Greek, etc. Tam. *tām* (dropping of primitive vowel) 1) *self*, 2) *he, they, thou, you* ; Sinh. *tama, he himself* ; *tamun, themselves* ; *tamun-nansē* (honorific), *you*. As I have said and we will see below, this reflex, pron. *tam*, became superl. suffix in Latin and Skt. ;

Gr. *autos* (*autos* = *atos* ; vide infr. *autar, atar*) :

I. 1) reflexive pronoun, *self* ; 2) *self, myself, thyself* ; 3) *oneself*, i.e. the part properly called *self*, as the *soul*, opp. to the *body* (Liddell and Scott's Gr. Lexicon) ; 4) in dat. with a substantive, *together with* (sense of Tamil roots *ā* and *atta*).

II. *He, she, it*, (vid. supra Tam. *tam*, 2).

III. In composition : 1) *natural, native* (Tam. *ākai*, verbal noun of root *ā*, *essence, mode of being*) ; 2) *just, exactly* (sense *fitting* of root *ā*) ; 3) *together with*, (sense *joining*).

Skt. *ātman* has meanings of Tamil *akam*, *āttumam* and *tām*.

Ātman means : 1) *soul, mind*, etc.; 2) *firmness* (will) ; 3) *self* ; 4) it does duty for *pronouns*, including the first personal pronoun *I* (Tamil *akam*) : *jnāsyasy ātmānam balādikam, thou wilt know that I am the strongest* ; here, *ātman-* means *I*.

Ātmīya : 1) *mine, thine, his* ; 2) *proper, personal* ; 3) *close relative* (vide supra *āttumam*, 6).

Ātman is used as constitutive element in a number of Skt. words.

THE VERBAL NOUNS *ĀKAL, ĀTAL, ĀWAL* IN GREEK

More complete families of words derived from these verbal nouns, are given below under the headings : Stems *ākal*, *-ātal*, *-āwal*. Here, I confine myself to a few Gr. words.

Gr. *skeu-os* (s-(a) *kal*>*skaw*-), *body, baggage*, etc.

From *ākal* are derived : Gr. *kalos* (dropping of primitive vowel) : 1) *auspicious, good*, (sense of Tam. root *ā* ; 2) *noble, right, beautiful* ; *kalon*, Lat. *honestum* (sense of *ā*). From a verb. noun *ākalam*, *kalam-os, a pen, a reed* (sense *piercing*). Tam. *amai*, a reed.

From *ātal* are derived : Tam. *ātal* : 1) *essence, existence, to be, to become* ; 2) *science, notion, vision, dancing, exactitude*. Indian populations always drop the final liquids : *ātal* became Tamil *āṭa* which means : 1) *to couple* (root *ā*) ; 2) *to fight*, (negative sense) ; 3) *to dance, to gambol, to sport about* ; 4) *to make, to do*, (*ākka*) ; 5) *to say*.

From a verb. noun *ātalam*, Gr. *thalamos, a fold, a hut, a pen, a room* (*akam*). Gr. *atalos, tender, delicate* (vide sup. *kalos*) ; Gr. *atallō*, 1) *to gambol, sport about*, sense *dancing* of *ātal* and *āṭa* ; 2) (active) *to bring up a child, rear, foster* ; 3) (passive) *to grow up, wax*. From the sense *to grow up, wax*, the senses, *to gambol, dance*, etc., were derived. It is what I call *grafted meanings*. Gr. *stellō* (*ātal*>*s*(*a*) *tal*), *to fit out*.

Tam. *ātal-āl*, ablative of ātal, means *consequently, that is why.* The etymological sense is : *by being so* ; *-āl* is ablative suffix.

Gr. *atar, autar*, conj. *but, yet, still* ; Lat. *at* (stem *āt*) ; Latin *autem*, Tam. *āwatum, even* or *though being so* ; this is the sense of *but, yet, still* and of Gr. *atar, autar.*

Gr. *ẹtor, heart, reason, sense* (Tam. *ākam*).

From stem āwal are derived : Gr. *abros, delicate, kind, gentle, luxurious* ; Gr. *apallos*, 1) *soft, tender* ; 2) *delicate, gentle* (vide supra Gr. *kalos* and *atalos*). With *kalos* compare Arabic *āqil, wise, knowing* (Tam. stem *ākil*, conditional of ā) and Arabic *hala* (*ākal*), *to be sweet* ; (Tam.) *āwal, desire* ; *āwal-aṅ, friend, lover, husband, master.*

The primitive vowel, very often, develops a labial, an aspirate or a liquid, which in evolution, alters into consonants of the same nature.

Still now, a number of words in Sinhalese are written with or without the aspirate, with an aspirate or a sibilant. For example,

Obinawā, hobinawā, to be proper, suitable ; *iha, isa, hisa, head.*

STEM *ĀM*, SENSE LOVING

In the same way, *ām*, became ; Tam. *sam, with, good, loving* ; Tam. *samam, agreement, equality, simile, comparison, totality* ; Skt. *sam, with* ; *sama, identical, good, virtuous.* The Tamil element *sam* enters the composition of a number of Skt. words. Lat. *simul* (Tam. *sam-uḻ*, lit. *being joined*), *together* ; *similis* (*sam-ul*), *alike, resembling.*

We have seen above that *sam* had the meaning *loving*. It is the figurative sense of *to join, to adhere.*

From *ām*, with this sense are derived : Sum. *am* : 1) *possession* (lit. *being* or *belonging to*) ; 2) *home* ; 3) *love, amity, compassion.* Akkadian has *rāmu, to conciliate, to love*, etc. *Rāmu* is derived from the participle *ārum*, (Tam. root *ār*), by metathesis of the primitive vowel : *ā-rum*>*rā-*(*u*)*m*. *Ār* has the meaning *to adhere* of root *uṛa* ; both the roots are akin.

Egyptian *ami, um* (stem *uṛum*>*um*), *what is inside* ; Tam. *akam* and *uḻḻam* (root *uṛa*) means *inside, interior* ; Sum. *ama, eme, love* ; Eg. *amer, to love* ; Lat. *amo, to love.* Hebr. *'im.* This word has a number of meanings, positive and negative, of root āI.

take them from the Hebrew and Chaldee Lexicon of B. Davies: Preposition *with* (properly a subst., *combination* or *union*); *against*; it expresses the idea of *favouring*, of *comparing*, of *nearness*; *amongst, amidst, also.*

Gr. *ma-ō*[(*a*)*ma*], *to long for, to desire eagerly*, (Tam. *āwal, desire*). Compare Tam. *akam*, Gr. *ego*, I, and Tam. *am*, Lat. *me*, accusative of *ego*. Compare also Gr. *lō, to wish, desire*, from Tam. *ulla* (*ullam, will, derive*, etc.)

Latin *meo, to go, to be.*

THE STEMS *Ā, ĀK, ĀKAL, ĀWAL, ĀM, ĀMAL, ĀKKUW-* IN HEBREW

(Tam.) *Stems ā, āw*

(Hebr.) *'ā, 'ō, will, choice, desire*;
'āwāh, to be fitting or *desired*;
'āwāh, to dwell;
'ap, partic. marking addition, *yea more* (Tam. *ām*, yes);
'āyab (ā-āw), 1) *to be wilful*, 2) *hateful*;
hāwāh, 1) *to desire*, 2) *to live, to be*, 3) *to die.*
hāyāh, 1) *to be*, etc., 2) (with *'im*), *to lie with* a woman.

T. *Stem ākal*

H. *'āqal, to twist* (*joining*);
'āqar, *to bore, penetrate, be barren* (neg. 3);
'āqar, to hamstring a bullock;
'āgar, to gather;
'āgar, to cluster
'āhal, to pitch tents;
'āzar, to bind;

T. *Stem ākkuw-*

(*āk-āw* or *akku-w*)
H. *'āqab, to bind, weave*;
'aqeb, the end or *last* of a thing (sense *finished* of root *ā*);
'āgab, to desire, love, etc.
hāgāb, to separate;

T. *Stem āwal*

H. *'āwal*, 1) *to twist* (vide supra *āqal*), 2) *to be foolish* (negat. sense);
'āwal, to twist, etc.
'ābal, truly, decidedly (Tam. *ām*, lit. *it is, yes. 'āp*, quod vid. supra);
'āpar, to break (*splitting*);
'āpār, crowd (*joining*);
hābar, to divide (*hāgāb*, quod vid. sup.);

T. *Stem āmal*

H. *'āmal, to languish, to drop* (sense *to end* of *ā*);
'āmāl, to labour or *toil* (*ā, to do, make*);
'āmar, to bind;
'āmāh, to bind;
'ādar, sādar, (Tam. stem *ātal*), 1) *to dig* or *dress* a vineyard, 2) *to set in order*, 3) *to allow to want* (neg. sense).

T. *Stem ām.*

H. *'im*, 1) *with*, 2) *against* 3) *at, by, near*, 4) *as long as*;
'ām, people, nation;
'āmāh, to bind;
'āmmāh, with, at, by, near.
Benj. Davies says that these words are probably akin to Gr. *ama, amon, gamos, sun*, [Tam. stem *un*(*t*),] Sansk. *sam*, Lat. *cum*, Kelt *gan*, Welsh *cym-, cyn-*

STEMS *AMAR-, AMARK-, AMART-, AMARW, AMARAL* IN HEBREW

In the Hebrew family of words given above, I have connected the derivations with the stems of root *ā*. Here I connect them

with the stems of roots *amar*, *amal*. The verbal noun *amal* given in the first table is one with root *amal* which is derived from it. I select words in which the primitive vowel has been dropped.

Stem amar

mar, bitter, sad, fierce ;
mor, myrrh, bitter gum. Gr. *murra* and *smurna* [h(a)marn -(t)] ;
mārā' I, *to be rebellious* or *perverse* ;
mārā' II, *to speed away* (neg. sense) of *joining*) ;
mārāh I, *to rebel against* ;
mārāh II, 1) *to stroke* or *rub over*, 2) *to cut off* ;
mārāh, to be strong, mārē, master ;
marī, contradiction, perverseness) ;

Stem amark

mārag, to bruise, crush ;
mārach, 1) *to rub over*, 2) *to bruise* ;
malchāmāh, warring, fighting ; compare Sinh. *amārukam, difficulty, hardship.*
mārag, 1) *to polish*, 2) *to sharpen* ; 3) *to cleanse*.

Stem amarw

marppē 1), *placidity, quietness*, 2) *deliverance*, 3) *cure, remedy* (perh. from root *rāpā'*); but comp. Lat. *morbus, disease*, the neg. sense.

Stem amart

(Chald.) *mārath, to pluck* ;
mālath (Arabic) *malitha, to smooth*), 1) *to slip* or *escape*, 2) Niph. *to be delivered*, 3) *to hasten away*, 4) Pi. *to cause to escape*, 5) Hiph. *to deliver, save, bring forth*; 6) Pi. *to lay eggs*. Comp. Tam. *muṭṭa to join, adhere.* Verbal noun *muṭṭai*, 1) *oviparous animal*, 2) *egg.*
martha, 1) *to sharpen*, 2) *to smooth.*
mārar (stem *amaral*), *to be in grief*, Arab. *marra, to be bitter.*

N.B.—1) It should be noticed, that the senses *to save, to deliver* and *to escape, to be set free* of *mālath* are *to bring forth, to deliver* and *to be born.*

2) That primitively, *the father* was also *a lord, a king, a guardian*, and *a saviour*. This will be shown in other chapters of this work. Hence, in this sense with stems *amil* and *amaluk*—are connected.

(Tam.) *mīl*, 1) *to turn round, twist* (in the pain of confinement), 2) *to deliver, to save*, 3) *to be cured* ;

(Tam.) *mīli* (verb. noun), *a strong man, hero, chief, king*, etc.

(Hebr.) *mālach, to rule, to be king* ;

(Chald. Hebr.) *melcke, a king* :

(Chald) *malchchā', a queen.*

AMALA—AMARA

The Tam. verb, in its root, has three senses, the active or volitive, the passive or involitive, the negative.

The Tam. root is *put in action* or becomes *active* by the stem of one of its tenses, followed by a pronoun standing for a rational or irrational being. The pronoun standing for a rational agent, suffixed to the pure root gives to it the negative sense. When the pronoun, suffixed to the pure root, stands for a *thing*, the sense may be positive or negative.

The formation of the negative tense in pure-vowel roots, presented a difficulty. The hyatus does not exist in Dravidian. On the other hand, pronouns begin by a vowel. Hence, the necessity to intercalate a consonant or semi-consonant between the two, to prevent the hyatus. The negative tense of root *ā* was constructed in two ways: 1) by the intercalation of letter *k*; 2) by the intercalation of *r* or *l*: *ā-k-ēn*, *I am not.* Here, medial *k* is euphonic and not the suffix of the infinitive. *a-llēṅ*, *i-ll-ēṅ*, *I am not.*

In the list of words which I am going to give, I follow a double line of identification, *i.e.* words with positive and negative meanings.

The positive and the negative meaning of root *ā* is already found in the Greek *agōn* (Tam. *āka-uṇṭu*)[1] which means 1) *assembly, place of assembly* (meaning *union*); 2) *struggle, battle* (negative sense). *Agōn* is connected with the Gr. verb *agein*, which means 1) *to lead, to guide, to educate*; 2) *to mislead, seduce.* Greek *again*, took the meaning of Tam. *akkuwi*, double causative or root *ā*, which means *to cause to make, order, command.* Lat. and Gr. *agonia, struggle, agony, contest,* is a derived word. Hence, Gr. *agoniaō*, derived verb, *to be engaged in a contest.* The positive and negative meanings of *agōn* are found in Tam. *amala* and *amara.*

The regular verbal noun *amal*, of root *ā*, which took the specific meaning *bamboo*, lit. *pointed* (this meaning will become clear in a next chapter) became the new Tam. roots *amala, to join, agree, press,* and *amara*, which means : 1) *to appease, to calm down, prepare, retain, engage, employ* (a servant), *praise*; 2) *to fight.* Tam. *amar* verbal noun and root of *amara*, took the negative meanings *combat, dispute, obstination, fury, rampart.*

The verbal noun *amarār*, took the negative sense *enemies*, lit. *those who do not join.* The verbal noun *amrikkai*, means *calm, tranquillity, peace, consolation, decision*, etc.

Amar is also written *samar.* I give below a list of words derived from these roots, stems and verbal nouns.

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[1] Tamil *uṇṭ-āka* means *to be made, born, to be*, senses of root *ā*. Greek places the same constitutive elements in inverted order, *i.e.*, *āka-uṇ(ṭ)*, a + u = e ; hence, *agōn*.

From *amala* come: Tam. *amalal, union, agreement*; Tam. *malai* (drop. of *a* in *amalai*), *to fight, to rival*; Gr. *amilla, rivalry, contest* (sense of *agōn*); Gr. *amellamai, to struggle, contest*; *amilleter, a rival*; Lat. *aemulus, a rival* (*aemulor, to rival*); Tam. *mel, melliya, sweet, fine, delicate, soft*; Sinh. *mēla, union, assembly*; Fr. *mêler, to mix up* (vid. Lat. *miscere*, infra); Skt. *mela, evil, sin* (sense of Tam. *ākāta*); Lat. *mel, good*, in comparative *mel-ior, better*; *mollis, soft*, etc.

One can see how the irregular comparative *melior* and superlative *optimus* of Lat. *bonus, good*, is explained by Tamil.

We have seen above that Sinh. *āpa, obi, hobi*, (*to be*) *proper, becoming*, is derived from stem *āw* (q. vid. supra). The relative participle is *obin-a*; hence, Walloon *bin*, Lat. *bene, well*, as we have seen; (*o*)-*bin-a*, by metathesis of *o*, became Lat. *bon-us*; Lat. *optimus* is derived from stem *āwatu* (q.v.s.). *Mel-ior*, from the verbal noun *amal*.

Sinh. *amala, ambila, embul, acid, bitter*.

Lat. *mel*, (Gr.) *meli, honey* (Tam. *amirtam, honey*, q.v. infra).

Lat. *malum, evil* (vid. sup. Skt. *mala*). Arabic *mālu, good*; Sinh. *amāru, difficult, hard*; Lat. *amarus, bitter, hard*. Lat. *malo, to pre er, to love*; Gr. *melō, to be an object of care*; Tam. *māl*, 1) *house* (Tam. *akam*), 2) *possession* (Tam. *ā to be to*), 3) *concupiscence*. Tamil *mallu, fight, quarrel*; Skt. *samara* (Tam. *amar*), *fight, conflict*; Skt. *samrichchē* (Tam. verbal noun *amarikkai*), 1) *to succeed, to have good luck*; 2) *to go against, to come to blows* (neg. sense). Sanskrit assibilates gutturals. Skt. *malla*, 1) *good, excellent*; 2) *a fighter*; 3) *robust, strong*. Cf. Lat. *miles* and Tam. *samarttu* (q.v.i.)

Eng. *mellow* (stem *amalw*), *soft*.

Skt. *marāla* (stem *amaral*), *sweet, soft*.

Fr. *maille*, 1) *avoir maille à partir, to fight*; 2) *net work* (sense *joining*, i.e. *weaved*). Latinists derive this word from *macula, stain defect, spot*.

Skt. *mālā, series, rank, file, wreath*.

Skt. *maya*, insepar: suff. marking *nature, quality, departure*; it is the Tam. *mey*, which may be written also *may*; *mey* is formed from the derivative verb *amai* (stem *ām* of root *ā*), *to agree, to be calm, to be obtained, to be cooked* (meaning of *ā*); *mey* as adji. means

true, real; as subst., it means *body* (*akam*); *may* in Tam. is used to form verbal nouns, e.g. *āṅ-may, courage, virility* (vid. inf.). Placed after a noun, the participles of the Dravidian verbs *to be*, mark origin and departure. Hence, Skt. *maya*, with this sense (q.v.s.).

From radic. *amarik* come:

Sinh. *melaka, union, assemblage*; Sinh. *molok, melek, sweet, tender, unctuous, flexible*; Gr. *malakos, soft, easy, gentle, mild, effeminate*; *malakia, softness*; *malakiaō, to make soft*; *malakidzō, to soften*; Lat. *mulcere, to appease, to soften, to soothe*; *miscere, to mix up* [by assibilation of *r* (*amarik*) *amasik*]; Gr. *misgō* (*amasik*), 1) *to join, to bring together, to mix up*; 2) *to encounter*; 3) *to lie with*; *miseō* (stem *amar*>*amas*), *to hate*; Lat. *mellaceum* (rad. *amarik*); Fr. *mēlasse*, Eng. *melasses, molasses*.

AMARTTA

Amartta is the causative of both *amala* and *amra*. It is derived from the stem *amart-* of *amara*. It has the meanings of both, i.e. 1) *to calm, to pacify, soften*; 2) *to fight, to rival*.

From *radic. amart* are derived:

Tam. *amirtam, sweets, honey, happiness, nectar, milk, cooked rice*, (*ākka* means also *to cook rice*); Sanskt. *amṛta*, same as in Tamil; Skt. has formed other compound words with *amṛta*; *maranda* (stem involitive *amarnt*), *honey*; Gr. *meldo, to make liquid* (soft); *melataō, to care for* (sense adhering); Gr. *melattō, melasso, to soften*; Gr. *amartia, evil, sin*; *amartanō, to go wrong* (vide supra, under *ā*, Gr. *aaō*); Eng. *melt*; Old. Slavonic *mladu, soft*; Skt. *mridu, soft, indolent, slow, tender*; Eng. *smelt* (*amart*>*s-amart*>*s*(*a*)*mart*), *to render fluid*; Eng. *smart*, Tamil *samartt-aṅ, a capable man*; Eng. *smart*, adj. *pungent, painful*, (neg. sense); Eng. *smart, verb, to feel pain*; Lat. *Mar-s, Mart-is*, the god of war (neg. sense); *mile-s, milit-is, soldier*; *milit-o, to fight*; Tam. *samarttu, capacity, hability*; 2) *courage, strength*.

Lat. *mars*, as common noun, means *courage, fury, war, battle*, etc.

From stem *amartuk*:

Gr. *malthakos*, 1) *soft, mild, gentle*, 2) *effeminate*. We have seen that Tam. *amiṛtam*, means *milk*.

From radical *amaruk* are derived :

O. Sax. *miluk* ; (milk) ; Eng. *milk, to milk* (derived verb) ; Lat. *mulgeo, to milk,* derived verb ; Gr. *amelgō,* 1) *to squeeze out* ; 2) *to sip, to drink,* sense derived from the phenomenon (grafted meaning).

AMARTTIYA, AMARTTINA

Relative participles of *amartta* :

From *amarttiṅa* comes Tam. *sāmarttiṅam, pacification, conciliation, levelling, meditation* ; *sāmarttiyam, capacity* ; *sāmarttiyaṅ, capable man, fighter* ; Skt. *samarthanam, reconciliation, objection.* In the words given above, we find the positive and negative meanings of *amartta,* i.e. *agreeing, disagreeing.*

Amarttuwam is the verbal noun formed from the radical of the future of *amartta.* The genitive is *amarttuvattiṅ.*

Tam.	a - ma - r - tuwa -tt-in	negative sense
Lat.	a - ma - ri - tu - di - n - is	
Tam.	sa - ma - r - tuwa - tt - in	positive sense
Lat.	si - mi - li- tu - di - n - is	

The Latin suffix *-is,* stands for the Tam. *uṛa,* (*uḻḻa*) Lat. *ullus*), *belonging to.* In Tamil, *possession* is marked by words derived from *uṛa,* i.e. *uṭayam, 'uriya, belonging to,* suffixed to the noun (*ur* = *us*). Sumerian took *ura* for its dative, *-ra* (passim-*ur*, *-ir*) as it took the Tam. *āka, belonging to,* for its genitive, *-ag, -k.* In both cases, the construction is logical. In fact, old Sinhalese had only one suffix for both the genitive and the dative, the suffix *-gē,* Hindi, *kē,* (dat. Tam.) *-ku,* all forms derived from *āka.* Compare the suffix *-gē* of the Sinh. genitive and Sinh. *gē, house,* which is derived from *āka* (vid. sup.). In Tamil, the verbal noun *akam* is added to the names of places to form the ablative locative. The genitive and ablative locative suffixes are derived therefore from the same root *ā.* So also, the Sumerian ablative suffix *ā.* Tamil and Sumerian *ām* has the sense *to be* and is used in both the languages to form ordinal numbers.

So far, I have mostly confined myself to the senses *agreement-disagreement* of root *ā.* I will give now families of words derived from same stems of tenses of root *ā,* but having the meanings *to be, to have* (*to be to*), *to get, to make,* which root *ā* possesses. The parallelism of forms will be seen.

TAMIL ROOT *Ā*, *TO BE, TO HAVE, TO GET, TO MAKE*

In order to avoid repetitions, the stems of the tenses of root *ā* will be given as headings.

ROOTS *Ā* AND *AI*

With *ā* and *ai* (q.v.i.) are connected :

Gr. *ei-mi* (root *e-ō*) ; I am ; the impersonal *esti* (Tam. *āssutu*), followed by an infinitive means *to be possible, permitted,* sense of root *ā*. With dative, *esti moi*, it means *I have*, Lat. *est mihi*.

Gr. *ei-mi* (root *i-ō*), *to go*. Tam. *ika* (root *i*) means *to go*. Vide root *ī*. Latin *e-o* (past.), *i-vi* ; Sin. *ya* (*yaṇṭa*) ; Skt. *i*, *to go* ; passive, *to be asked, solicited.*

STEM *ĀY*, GERUND

Chald. *hayāh*, *to be* ;

Hebr. *hāyāh*, 1) *copulare*, proper sense of *to adapt*, 2) *to belong to* ; 3) *to be made* ; 4) *to be born*, 5) *to live* ; 6) *to be.*

STEM *ĀK*-, INFINITIVE

Lat. *ag-o*, Gr. *ag-ō*, *to act, conduct*, etc.

STEM *ĀSSU*, 3RD PERSON NEUTER OF PERFECT

Lat. *esse*, *to be* ; *su-m* [(as)-*su-m* or *uṛu*> (u)-su-m], *I am* ; Hebr. *'āsam* (*ākam*), *to heap together* (sense *joining*), *to set* ; Hebr. *sūm, som* (*āsam*), 1) *to make*, 2) *to set, plant*, 3) *to constitute, to appoint.* For the assibilation of *k* compare :

Skt. *āsāya* (*āka-m*, q.v. supra), 1) *thought, mind, soul, intention* ; 2) *habitation* ; 3) *stomach* (*inside*) ; 4) *possession* ; 5 *bedroom*—all meanings of *ākam.*

Skt. *ās*, 1) *to be, to make* ; 2) *to dwell* ; 3) *to sit, to be idle* (negative sense); *ās* (5th cl.), *to acquire, obtain, occupy*; *ās*, (9th cl.), 1) *to acquire, reach*, 2) *to eat, taste, to enjoy*, ontologically connected senses of *consuming, absorbing* ; vide infra Skt. root *āp.*

Skt. *as*, *to be, exist* ; *to be*, auxiliary verb ; to *belong to, to be the author of* (sense making). Vide Skt. *bhū*, below.

The words given above enter the composition of many Skt. words.

STEM *ĀN-*, PAST

Tam. *āṅa*, past participle forming adjectives and substantives; Skt. *āna* and *ana*, inseparable suffixes of participles and adjectives; Sumer. *an*, suffix. (*Vide* tables of Suffixes).

STEM *ĀKKIN-*, STEM OF THE PAST OF *ĀKKA*, TO MAKE

Basq. *ekin, egin, to make*; Tam. *kāṇa* (by metathesis of *ā* (*ā*)*kin*>*kāṇa*, *to make, to see*, etc., *kaṇ*, 1) *hole* (pierced), 2) *eye* (figur. sense of *piercing*); 3) used as suffix of *ablative locative* like *ākam*; Brahui *kan, to make*; *vide infra* Brahui *kar*, under stem *ākir*; Arab. *kana, to be*; Malay. *kan*, monosyllable which makes verbs of other parts of speech, *e.g. kanching, bolt*; *kanching kan, to shut.*

Comp. Sansk. *kan* 1) *to rejoice, love, desire*, senses of Tam. *akam*, 2) *to see*, sense of Tam. *kāṇa, to see, to make*, 3) *to shine* (piercing).

VERBAL NOUN *ĀNATU*

Lat. *-ant, and-*, suffixes of verbal forms; *en-s, ent-is, being*; Fr. *-ent* (adv.); Skt. *-anta, -at*, suffixes of adjectives.

STEM *ĀW-*, FUTURE

Sumer. *ab, ap, to make, build, erect*; Eg. *aabu, artisan*; Skt. *āp, to acquire, obtain, make*; Tam. *wā, to be, to come*; Sinh. *wa, we, to become, to be*; Skt. *wā . . . wā*, Tam. *āwatu . . . awātu*, Lat. *aut. . . . aut, either . . . or*, lit. *be . . . be*. Lat. *hab-eo, to have*; Hebr. *hāvāh*, 1) to be, exist, live, 2) to perish, die, negative sense of *āka, to be finished.*

Skt. *bhū* (bawa-mi), 1) *to embrace, to occupy* (meaning *joining* of *āka*); 2) *to belong to*; 3) *to be present at, to be situated in* (*to dwell*); 4) *to be produced, born*; 5) *to be the cause of* (vide supra root *as*); 6) *to become*, 7) *to be.*

Skt. *bhū*, noun, 1) *place*, 2) *the earth*, meanings of *ākam*; Tamil *pū* means *to blossom, bud, to be produced, to become.* I have connected it with Tam. *piḻ* (Genealogy of the Meanings of Words).

Irish *fuil-im*, Lat. *for-e*, Lith. *buti*, Slav. *byti* (stem piṇṭ of *piḻ*) seem to be more directly connected with root *piḻ*. Gr. *phuō*, *to bring forth, to beget*, seems to be more directly connected also with root *piḻ*. Gr. *phut-euō* (stem piṇṭ of *piḻ*) means *to beget* (as *phuō*), *to plant* (trees).

VERBAL NOUN *AMAL*

Arab. *a'mila, to do, to act*; Arab. *a'mala*, Pers. *a'mal*, Hebr. *'amal, 'āmāl, to work, to take pain.*

VERBAL NOUN *ĀWAL*

Pers. *āvar-dan, to produce, bring, display*; *bār, to bear, to abound in*; *avār, avar, ār, bār*, from root *āvar-dan* suffixes used to form adjectives and nouns.

Hebr. *bārā*, 1) *to cut* (*pierce*); 2) *to make, create* (connected with root *ā*) but perhaps more directed with root *wiḻ*, q.v.i.).

Vedic *bhṛi, to have, to possess*; Skt. *to bear, carry*, etc.

Sinh. *-wara, -bara*, suffixes. Compare Pers. *avar, bār* (supra). *wara* might be the stem *wara* (of Tam. root *wā, to be, to come.* We find another stem of *wā, i.e. want*, in the Sinh. suf. *-want, wat, -wan.*

VERBAL NOUN *ĀWATU*

Chald. *'abad*, 1) *to cleave* or *furrow*; hence, *to break up* or *till the ground*; 2) *to labour, work*, etc. Vide Hebr. *bārā'* (supra).

Hebr. *'ābad, to be undone, to perish* (neg. sense of root *ā* and of *hāvāh*, q.v. sup.).

VERBAL NOUN *ĀKAL* = (TAM. *OKKAL*)

Gr. *kollaō* (derived from Gr. *kolla, glue*), *to join, unite, glue*; Tam. *kolla*, 1) *to agree*, 2) *to have*; 3) *to obtain*; 4) *to take*; 5) *to wed*, etc. These words have been formed by the dropping of the primitive vowel *ā* in *ā-kal*, or the metathesis of *o* in *okkal*, verbal noun of root *o* which has the meanings of root *ā*.

The past of Tamil *koḻla* is *koṇṭu*.

From *koṇṭu* are derived :

Sinh. *gaṇṭa, to take*; the past is *gat-tā*; Lat. *hendo*, in *prehendo, to take*; Icel. *geta* (past tense *gat*); Eng. *to get*; M.E. *geten*

(past tense *gat*), *to get*; Tamil took the meaning *to kill*, causative sense of *to perish* (to cause to die) in its verb *kolla*.

STEM *ĀKIṚA*, VERBAL NOUN *ĀKAL*

It is from this stem that the words meaning *to make, to create*, having the form *ākir*, like Sanskrit *kri*, Sansk. and Sinh. *kara*, Lat. *cre-o, to make, to create* are derived. They are found practically in all the languages. On account of its importance, I will show here, some of these derivations. *ākiṛa* is the relative participle present of root ā.

From *ākkiṛa* have been formed :

Tam. *ākkiṛam-am*, verbal noun, 1) *value, acquisition*, 2) *evil*; these are the positive and neg. senses. Sansk. *ākrama, arrival, approach*, sense *to go* of root *ā*. Sansk. *āgama* (Tam. *ākam*) *approach, arrival*; Sansk. *akriya, impious*.

Tam. *akkiyoṅ* (*ākkiya-uṇ*), *creator, maker, author*.
Tam. *kiram-am, order, justice, honesty, rule*.

Tam. *kirām-am* 1) *village, hamlet* (Tam. *akam* and *kāmam*, Sinh. *gam*), 2) *woman*, Sansk. *grāma, village*; *gam, the earth* (Tam. *akam*); *gam, to go*.

Sansk. *krama* (Tam. *kirāmam*, q.v.s.) 1) *order, rule*, etc. 2) *march, progress*; *kram, to approach*, etc.

Sansk. *kraya, buying* (Tam.) *ākkiṛamam* (q.v.s.)

Sansk. *kri, karōmi*, 1) *to make*, 2) *to violate* (a law), it is the negative sense *not to make*, of Tamil.

Linguists derive some Sansk. words given above from root *kri*. Connecting links show that these words are derived from Tam. verbal nouns. Sansk. *kri* is in the same case, so much more so that Sanskrit verbs have not the negative sense of the Tamil verbs: *kri* has it, *i.e.* to violate (q.v.s.)

Tam. *Ākiṛ* is composed of the two roots *āk* and *iru*, *āk* having reference to the action and *iru* to the agent.

Greek *chrę*, 1) *it behoves* or *befits*, 2) *it is good, fit, meet*, 3) *one may, can*; all senses of root *ā*; *chreia* 1) *advantage*, 2) *lack, need*, neg. sense.

Brahui *kar*, stem of several tenses of the verb *kan, to make*; Skt. *kri* (*karōmi*), *to make*; Sinh. *kara*; relative participle *karaṇa*;

Old Germ. *kara-wam, to prepare,* sense of *ākka* ; Lat. *cre-o, to create* ; Icel. *gerdh* (*ākiratu*), *action* ; Gr. *karanoō, to achieve, accomplish.* Cf. Sinh. *karaṇa, made* (*quod vide supra*).

VERBAL NOUNS *ĀKAM*, *ĀWAM*

Sinh. *kama, action.*

Sinh. *-wama,* suffix of neuter nouns, having the sense *action.*

VERBAL NOUN *ĀTAL*

The Tamil verbal noun *āwal* means *desire.* The derived verb *āwali* means to *desire, to yawn, to put in order, to settle, regulate* ; *ātal* had the same meanings. We find them in :

Gr. *ethelō,* 1) *to will, be willing, wish, desire* ; 2) *to be able* (Lat. *habilis,* verbal noun *āwal*), *to have the power* ; 3) *to be accustomed* (Lat. *habitus,* verbal noun *āwatu*) ; 4) *to do readily* (*ākka, to make*) ; 5) *to mean, purport* (*akam*).

Gr. *thelō,* shortened form of *ethelō,* formed by the dropping of the primitive vowel ; same meanings as *ethelō.*

Gr. *stello,* formed by the development of the aspirate in *ātal* : *h-ātal*>*s-ātal*>*s*(*ā*)*tal*>Gr. *stellō,* 1) *to set in order, arrange, equip,* sense of *āwali* (q.v.s.) ; 2) *to fit out,* sense of root *ā* ; 3) *to get ready* ; 4) *to despatch, to send,* causative of *to go,* sense of root *i-ka* (q.v.) ; 5) *to go, depart, travel* ; 6) *to fetch, bring* (*to belong* or *to become to*) ; 7) *to contract, to draw in* ; 8) *to dress up, to put on clothes.*

Gr. *teleō* (dropping of primitive vowel), 1) *to do, effect, perform* (sense of *ā*) ; 2) *to finish, end,* (sense *to be finished*) of *ā*), etc. *Teleō* is a verb derived from Gr. *telos, end, extremity,* etc. The regular process of formation is to be noticed in these Gr. words. The primitive vowel is kept in *ethelō* ; it is dropped in *thelō* and *teleō* ; it develops the aspirate in *stellō.*

From root *ā* with the sense *to finish,* are derived :

Arab. *ākir* (Tam. *stem ākiṛ*), Pers. *ākhar,* end ; Sinh. *aga,* (stem. *āk*), *end, extremity* ; Sinh. Skt. *agra* (stem. *akal*) and Tam. *akhiram,* 1) *top, point, end* ; 2) *chief, first, best, much, most, fore, front* ; Gr. *akros, extreme, the first, the highest.*

STEM *ĀṄATU* (2)

Tam. *anta-m* (*āṅatu*), 1) *certitude* (what is), *natural, order*; 2) *proximity, limb*: 3) *end, limit, term, death*; 4) *beauty, elegance* (sense *pleasing*); 5) *cooked rice*. All these meanings are senses of root *ā* (Vide supra *akam* and *ā*).

Sinh. and Skt. *anta, antya* (stem *āṅatu*), *end, extremity, term, limit, death*; Sinh. *antima, last*; Goth. *andeis*, Gr. *ende*, Eng. *end*. The preposition *and* in English has the sense of *joining*. These words may be more directly connected with Tam. root *aṇṭa, to join, approach, to press, to sink in*; *aṇṭa* itself is derived from *āṅatu*. Ger. *und, and*, is derived from Tamil *uṇṭ*.

STEM *ĀKIṚATU*

Chald. *'acharit* (verbal noun *ākiṛatu*), *the end, the future, latter time*; Chald. and Hebrew *'achrē, after*.

Hebr. *'epes* (stem *āwal*; *r*>*s*), 1) *end*; 2) *not, without*, negative sense of root *ā*. Cf. Sinh. *epā* (*aw-ā*), particle of prohibition, *not*; *maraṇṭa epā, do not kill*; 3) *however, yet*, lit. (*this being*).

This explains the irregular comparative *pejor* and superlative *pessimus* of Latin *malus, bad*. The Tamil *āk-āta* means *not done, bad*. Latin *malus* comes from stem *amala* (q.v.s.); *pej-or* and *pes-simus* are derived from stem *āwal*, like Hebr. *'epes* (āwal>āpal>*ā-pas*; l = s). pessimus = pes-tama.

I have explained in a similar way the irregular comparative and superlative of Latin *bonus* (quod vide supra, under stem *amala*).

VERBAL NOUN *ĀMAI*

The primitive meaning of root *ā* was *piercing* (v. genealogy of the meanings of words, at the end of this study).

The verbal nouns *āmal* and *amai* of root *ā*, adopted this meaning. *Āmal* means *bamboo* (lit. *pointed, piercing*); *amai* means *bamboo, reed, new-moon*, etc.

The verb *amalikka* de ived from *amal, to join, press together*, means also *to be abundant*; *amal*, noun and root common to both the verbs means *abundance*.

I remind the reader that root *ā* means also *to be* (*in*); hence, the sense *dwelling* of Tam. *akam* or *ākam*, *house*; it means also *to create, to make, to cook, to agree*, etc.

Amai, in the involitive and volitive voices, means, *to appease, to agree, to submit, to obtain*, (*to be to*), *to be elected, contained, full, to prepare, to soften, to pacify, to make, to create, to cook.* All these senses are common to both roots *ā* and *amai*, also written *samai.*

The radicals of *amai* are: *amaik-, amait-, amaint-, a-maip*; the verbal nouns are *amaikkal, amaittal, amaippal, amaissal*, etc.

Amai, by the dropping of the initial vowel became in Tamil:

Mai, quality, condition, state; *ākai* means *existence, essence, way* or *mode of being.*

Mai-y-am middle, centre.

Mey, to be faithful, true, to take place, to be realized (*to become, to be*).

From radical *amaik-* come:

Dutch. *maken* (Mid. Eng. *maken*), Ang. Sax. *macian*; Ger. *machen*, Eng. *to make*; Mid. Eng. *mache, macche, an equal, a contest, a marriage*; Eng. *a match.*

Isl. *makr* (*amaikkal*) *suitable*; Lat. *amicus, friend.*

Gr. *machę, a battle, fight*; *machomai, to fight* (neg. sense); Ang. Sax. *ge-mæcca, comrade, companion, spouse*; Old Sax. *gi-mako, mate, comrade*; these two words seem to be participial forms.

Swed. *make*; Isl. *maki, to match*; Med. Eng. *meke*, Fris. *mjöck*; Eng. *meek*; Dan. *myg, soft.* We have seen that the word *soft* comes from radical *āwatu.*

Isl. *mjukr* (*amaikkal*), *meek, mild, soft, agile.*

From stem *amait-, samait-* come:

Tam. *metu-metu, to be soft, tender*; *metu-wu* (stem *metup* of verb *metu*), *meekness, smoothness, goodness, kindness, moderation*, (middle), *slowness, remissness*; Mid. Eng. *smethe*, Eng. *smooth.* These words have been formed from the full radical *ameit*, by the aspirate development of the initial vowel, which became sibilant, *hameit* = *sameit* = *s* (*a*) *meit*: the following words are in the same case:

Ger. *schmand*; Boh. *smant* (stem amaint), *cream*; Mid. Eng. *meten*; Eng. *to meet, to assemble, to encounter*; Eng. *mate, a companion*; Gr. *meta, in company with, among, according to*, etc. (sense *joining*); Ger. *mit, with*.

From stem *amain*(t):

Tam. *maṉai, to make, to form* (meaning of *ākka*); *maṉṉa, to join, to unite*; *mannār* (neg. sense), *enemies, unfaithful people*.

From stem *amain*-(t) in the sense *to be* (in), *to dwell*, come: Tam. *mañai, house* (comp. *akam*); Gr. *men-ein, to abide, to remain, to tarry, to linger behind* (v. supra *metuwu*, remissness); Lat. *manere, to remain, to dwell*; *mansa* (mansụs) *dwelling, farm*, etc.

From the same stem, developed in Tam., Skt., Gr., Lat., etc. the large families of words having the forms *man, men* and the meanings of *akam* and *u̲l̲lam* which we find in Gr. *menos, force, strength, prowess, might, spirit, ardour, wish, bent, purpose*, etc.

We have seen that the verb *amal* means *to be abundant*; the verbal noun *amaiti* (of *amai*) means *tranquillity, agreement, greatness, excellence*, etc. With these senses, from *amaikkal* come: Gr. *megalos, great, powerful, vast, high*, etc.; *megalōs, megala*, very *much, exceedingly*; Icel. *mikill*; O. H. Ger. *mihhil*; Goth. *mikils, great*.

From the verbal noun *ameissal* come:

Tam. *missa-m* (elision of final liquid), *very much, superfluous, abundance, excess*; *missa* is pronounced *michcha*; Eng. *much*; Mid. Eng. *michel, muchel, mochel, much*. In these last words the final liquid *l* survived.

From *amai*(n)*t* come:

Tam. *metta, to abound, to increase, to grow, much, strongly*; Icel. *mattr* (*amaittal*), *might*; Ang. Sax. *miht*.

From *amain*(*t*) come:

Mid. Eng. *mayn, main, chief, principal*; Mid. Eng. *main*, Eng. *main* (subst.), *strength*; Gr. *menos, strength* (vid. supra). Eng. *many*.

From *amaik- come*:

Gr. *megas, great* (meanings of *megalos*, q.v.s.); Icel. *megu, strong*; Icel. *megin*; Ang. Sax. *mocgen, strength*.

From *amaittal* come :

Icel. *methal, among* (*in company with*) ; Comp. Eng. *mettle, spirit, ardour* ; Ang. Sax. and Mid. Eng. *middel, middle* ; Lat. *medius* (*amait*) *middle*; Ger. *mittel*; Lat. *medium, means*; Skt. *madhya, intermediate* (Eng. *mean*), *inside* (to be in), *right, just, reasonable, the waist, the middle finger*, etc. Gr. *mesos, middle*, is derived from root *āmal* [(a)-mas]. Compare Gr. *misos, hate, hatred*.

A good many other words developed from root *ā*, with the sense *agreement-disagreement* may be found in dictionaries.

SENSE THINKING, MEDITATING

We have seen that among the derivatives of root *ā*, some like Tam. *akam*, mean *intelligence, thought*, some, like Egyptian *amer*, mean *to love, to care for*, etc.

In this sense, with the verbal noun *amaittatu* are connected : Lat. *meditatio, meditation* ; *meditor, to meditate*.

With stem *amart-* (amalt-) :

Gr. *meletaō*, 1) *to care for*, 2) *to take thought, to study, prosecute diligently*. Scholars connect the two words, supporting the change of the medial letters *d* in *meditor* and *l* in *meletaō*, by the initial consonants, *d, l* in Gr. *dakruon*, (Lat.) *lacrima, tear*.

Every link of the chain connecting *ā* with the Latin words *amaritudinis-similitudinis* is a regular form of the Dravidian verbs. The words connected with them are therefore of Dravidian origin. It clearly appears from the facts given, that phonetic laws alone are utterly useless to trace their genealogy.

NEGATIVE SENSE OF *ĀMAL, ĀWAL, ĀTAL*

This question is very important to make out the connexion of words in languages which prefixed the Dravidian suffixes. Here, I give words in which the inversion took place. *Āmal, āwal, ātal* were originally used as negative particles, *no, not*, as the facts given below seem to show clearly. Still now, *āmal* and *āta(l)*, are used as negative suffixes in Tamil.

Let us bear in mind that, in Dravidian, *existence* is synonym of *good*, and *non-existence* is synonym of *bad*.

ĀMAL, ĀMIL

I. *āmal, āmil*	(Uraon) *mal, not*; (Fr.) *mal, bad*; (Eng.) *miss, a fault.* (Lat., Fr., Eng.) negative prefixes *mis-*, *mes-*, *mal-*, etc.
II. (Tam.) *uṟāmal, not being, unbecoming, unhappy,* etc.	(Basq.) *malhurra,* (Fr.) *malheur, misfortune.* Old Fr. *heur* means *luck.* (Lat.) *mis-er, miserable, sick.*
III. (Tam.) *takāmal, unbecoming, indecent,* etc., *taka* has all the meanings of *uṟa* and, as we will see, is derived from it : *uṟṟa* = *utta*>(*ut*)-ta>*ta-ka.*	(Eng.) *mis-take,* lit. *wrongly happening.*
IV. (Tam.) *irāmal not being* ; *iru* means *to be.*	(Eng.) *to miss* [(*a*)-*mil-ir*>*mis-is*], lit. *not to be* (in a place), *to lack.*
V. (Tam.) *seyāmal* ; *sey,* as a verb, means *to make,* etc., as an adjective, *sey* means *becoming, just, straight,* etc., *seyāmal, not making, not just,* etc.	(Fr.) *malsé-ant* (*-ant* is suffix), *unbecoming, indecent* ; (Fr.) *messéant, unbecoming* : here, *it is clear that mal = mes-* ; (Fr.) *méchant* (*messéant*), *wicked.* These words are not in Latin.
VI. (Tam.) *teriyāmal, not understanding* ; *teriyum* means *it is understood* ;	(Lat.) *mys-terium,* lit. *what is not understood, a mystery* ; Gr. *musterion.*

Scholars are not clear as to the origin of this word. Some derive it from (Gr.) *mustęs, one initiated.* They derive *mustęs* from *mueō,* to which they give the meaning *to initiate into the mysteries* ; they connect *mueō* with *muō.* 1) *to be shut* or *closed,* especially of the lips and eyes, 2) of persons, *to shut the eyes,* 3) *to be lulled to rest, assuaged.* (Liddell and Scott's Lexicon). According to their opinion, the original sense would be : *to be hallucinated, fascinated.* The only sense of *mueō* and *mustęs* is *to initiate, initiated.* The very texts brought in support by the same scholars prove this. E.g. *mueistai ta Kabeirōn orgia* simply means *to initiate into the orgies of Cabbiri,* and not *into the mysteries of Cabbiri,* as they render it.

Skeat (Etym. Dict.) says this : *mistery, mystery*, a *trade, handicraft.* — Late Latin *misterium* (also written *mysterium* by confusion with that word in the sense of "mystery") short form of Lat. *ministerium, employment.*

Under the word *Mystic*, Skeat says *secret, allegorical* Lat. *mysticus.* — Gr. *musticos*, Gr. *mueō, to initiate.* Here, Skeat gives the true sense of the word. But *to initiate* is a very vague term having no reference whatever *to mystery*; it may apply to anything. I conclude that the resemblance of forms between *mustes* and *musticos, musterion*, is accidental, and that there is no connection between them. The following word supports this contention.

Tamil *teṟi* is also written *teḻi*, 1) *to shine, clear up, replenish*, 2) *to know, understand*, etc., figurative sense, and meaning of *teṟi.*

VII. (Tam.) *teḻiyāmal, not shining*, i.e. *gloomy.*	(Icel.) *mistr* [(ā)*mil-teḻ>mistr*], *gloom, darkness*, definition which may apply also to *mystery.* Connected with Eng. *mist, mysti-fy.*
VIII. (Tam.) *maṟawāmal, maṟāmal, not forgetting*; *maṟa, to forget*;	(Lat.) *me* (*l*) *moro, to remember.*
IX. (Tam.) *ākāmal, not being*; *ākā, undone, bad, sin.*	(Span.) *malhecho, misdone*; (Eng.) *mallecho, malefaction, mischief.* (Sansk.) *mlēchcha, vile, stupid, a barbarian, a criminal.*
X. (Tam.) *seyāmal* (see above V), *unbecoming*, etc.	(Gr.) *malakia, effeminacy, weakness*;
XI. (Tam.) *ākiyāmal* (see above VIII); *ākiya* is gerund of *āka.*	(Fr.) *malice* (Eng.) *malice*, Lat. *malitia*; (Basq.) *amarrūa, wickedness, ruse, deceit*;
XII. Tam. *uṟāmal, unbecoming*: *uṟa, to be, to be good*, etc. (see above II); *uṟ* = *uḷ.*	(Basq.) *maūla, fraud.*

A considerable number of similar compositions may be found in lexicons, where the negative sense of *mal-, mis-, mes-* is obvious, as in *malediction, misdeed*, etc.

TAMIL *ĀTAL*, GREEK *ATER*, WITHOUT

Indians, as a rule, drop the final liquids; *ātal* became *āta* in modern Dravidian, and is used as negative suffix like *āmal*. It became prefix in other languages under the forms *del-*, *dis-*, *de-*, etc.

I. (Tam.) *uṛāta* (*l*); *uṛa* means *to be, agree*; its verbal nouns mean *truth, good, just, quiet, intelligence*, etc.	(Lat.) *del-irium, extravagance, madness.* Skeat derives the word from (Lat.) *de, away*, and *līra, a furrow.*
Tamil *iru* has also senses of *uṛa, uṛāta, not just, not equal, unhappy*, etc.	(Lat.) *dolus* [(ā)ta-uṛ; *a* + *u*=*o*] *fraud, deceit, ruse.* (See above *uṛāmal* XI). (Gr.) *dolos, craft, treachery* (Lat.) *doleo, to be afflicted.*
II. (Tam.) *ākalāta-*(*l*), *without agreement*; *ākal* is verbal noun *of ā*.	(Eng.) *dis-agree*; (Eng.) *dis-grace*; Lat. *gratus* means *dear, pleasing*, sense of *ā*.
III. (Tam.) *sērāta, not joining*; *sēra, to join*;	(Lat.) *de-sero, to separate, quit, abandon*; (Lat.) *sero, to join*;
IV. (Tam.) *takāda, unbecoming*; (see above *takāmal* III). *tāka, to become, behove*;	(Lat.) *de-dece-t, it is unbecoming*; *dece-t* = Tam. *taka*; *de- decus, dishonour*;
V. (Tam.) *tankāta* (*l*), *takā-*, *not joining*;	(Lat.) *dis-tinguo, to separate*; (Lat.) *tango, to touch.* Lexicographers give to this word the composition *di-stinguo, di, away, stinguo, to extinguish.*
VI. (Tam.) *takkāta, unworthy, not fit*; *takka* causat. form of *taka* (q.v.s.) *takk-āṅa, worthy*;	(Lat.) *de-dign-or, to reject as being unworthy*; (Lat.) *dign-us, worthy*;
VII. (Tam.) *ākāta*; causative *ākkāta*, lit. *not doing, being idle*;	(Lat.) *dego, to pass, spend the time* Lexicographers give the exact Tamil composition, but with constitutive elements reversed *de-ago* Tam. *āka, ākka*.

VIII. (Tam.) *ā* means *to be able.* In this sense *āwal-āta* means *without possibility, power* ;	(Lat.) *de-bilis, feeble,* lit. *uncapable.* Lexicographers give to this word the composition of Tamil reversed, i.e. *de-habilis* ; *habilis* = (Tam.) *āwal* (see Tables above)
IX. (Tam.) *uṛāta* (*l*), *difficult* ; from *uṛa*, Lat. *usus, custom,* is derived.	(Lat.) *desue-facio* (*desue* = *des-us-*), *to disaccustom* ; *facio* means *to make* ;
X. *uṛāta, not being.* From *uṛa* is derived : Latin (*u*)*su-m*, *I am* ; *m* = *am* = *akam, I.*	(Lat.) *de-sum, to lack, to be absent* (see above *irāmal, to miss,* IV).

Compositions with *dis-*, *de-*, privative and negative, are obvious in a large number of words e.g. (Lat.) *de-duco*, to deduct, etc.

ĀWAL

āwal, with the negative sense has not survived in modern Tamil. It is found in other languages as prefixes like *aw-*, *ab-*, etc., and as particles, nouns, etc.

(Hebr.) *'abāl*, 1) *yes, truly* (lit. *it is*), 2) *but, yet,* negative sense lit. *not surely* ; (Hebr.) *bal, not* ; *bāl-āh, to fail.* Compare Heb. *bāl, purpose, resolve,* positive sense, and Tamil *āwal-aṅ, master.*

(Bantu dial.) *bula, bule, burre, not.* Compare Gr. *bulẹ, will, purpose* (Tam. *uḻḻam*).

Here *āwal* manifestly has the negative sense. Let us remark by the way, how early Tamil is studied by comparative philology.

The fact that Tamil lost early the negative sense of *āwal* explains the absence of negative prefixes like *wel, vis, bis,* etc., in other languages.

Words like (Basq.) *flakua, feeble,* (Eng.) *fragile,* (Lat.) *fleo, to weep, flebilis, sorry, fallac-ia, falsehood,* (Fr.) *flasque, relaxed, inconsistent,* (Eng.) *flag, to droop,* etc., may be reversed compositions of *āk-āwal*, i.e. (ā) *wal-ak*, and may not be.

The same must be said of some words given above, like Gr. *malakia, weakness,* which may be the negative sense of (Gr.) *melakos, sweet,* stem amaluk- of derived verb *amal* (q.v.s.) In

this family, every word has to be studied with a lens. But, whatever be their compositions, they establish a very primitive and a very close connection of Tamil with the other languages.

DRAVIDIAN ROOT Ā, SENSE *TO BE, TO GO.* TAMIL *WARA, TO COME, GO, BE.*

Lexicographers seem to have missed one of the meanings of the verbs *wara, pōka, to go, to come,* with which they are frequently used in classics, namely the sense *to be*. It is used in the sense of *irukka,* without containing whatever notion of motion.

Wara means *to come, go, arrive, walk*; (the limbs) *to be nimble, agile, supple, movable, not embarrassed*; *to be*; with the dative of person, *to be known.*

The stems are :

(imper.) *wā, wāray,* plur. *wārum* ;

(infin,) *wara, waruka*;

(past) *want-* ; (future) *waruw-* ;

(verb. noun) *waruttu,* 1) *coming, arrival*; 2) *receipt* (of money) ;

(derived verb) *waruttuwi, to cause to come, to procure, to cause* ; *to cause* is the causative sense of *to be* ; so, there is no doubt as to the sense *to be.*

We find *wara, to be,* and its different stems in the Teutonic verbs *to be.*

With *wara, warum, warut-* are connected :

(Old Icel.) *vera* (*er*; *var, wārum* or *vōrum*; *verit*), 1) *to be,* 2) *to exist,* 3) *to last,* 4) *to dwell, stay,* etc.

(O. Icel.) *vera,* 1) *stay, sojourn,* 2) *comfort.*

The indicative is *er.* From this and from the meanings *being, dwelling, comfort,* it can be seen 1) that Icel. *er* is connected with Tam. *uṛa* (*aṛa*), 2) that initial *v* in *wera,* is the labial development.

The imperfect is *war.*

The assibilation of *r* (*war*>*was*) took place in both Teutonic and Dravidian. With *war, was,* are connected :

O. Icel. *vesa, to be* ; Ang. Sax. *vesan, to be* ; Goth. *wisan, to be, to dwell, to remain* ; Swed. *var* ; Germ. *war,* Goth., Eng. *was* (imperfect) :

Sansk. *was*, 1 cl. *to dwell, sojourn.*

Sansk. *was*, 10 cl. 1) *to love* (sense *joining*), 2) *to split, to cut* (*piercing*), 3) *to strike, kill* (neg. sense); Sansk. has a number of words connected with these roots, *wasu*, *wasana*, *wasati*, etc.

Tam. *wāram*, 1) *passion, love, friendship* (Sansk. was, 10 cl. 1), 2) *part, portion* (it. 2 °), 3) *crowd, flock* (it 1 °) ; also in Sansk.

(Tam.) *wāsi*, 1) *quality, nature* (sense *being*), 2) *reason, cause* (sense *causing to be*), 3) *proportion, precision* (sense *agreeing*) 4) *dwelling, inhabitant* (vide sup. Icel. and Goth.), 5) *fire* (*consuming*), 6) *better, amelioration, profit* (*acquiring*) ;

Tam. *wāsam* 1) *dwelling, house, town, village*, 2) *perfume* (*agreeing*), 3) *ardour, haste*, 4) *dress, vestment.*

Sinh. *wāsi* 1) *dwelling*, 2) *gain, winning at play*, 3) *hatchet, chopper, adze* (sense splitting ; vid. supra *wāram*, 2 and *was* 10 cl. 2).

With stem *warut-* :

Sansk. *wRit*, 1) *to be, to take place*, 2) *to be in a place, in a time*, 3) *to live, to behave*, 4) *to go, to move* (sense of Tam. *wā*).

(Sansk.) *wRitti*, 1) *state, condition* (vid. sup. *wāsi*, 1), 2) *craft, profession* ;

Sansk. *wRithā*, *uselessly, in vain*. Tam. negative composition *warutt-ā*. The verbal noun *waruttu*, *coming, arrival*, shows pretty clearly that there was a past tense *waruntu* ; the derived verb *waruntu*, *to vex, afflict* (neg. sense) supports it.

With stem *wā* :

Sinh. *wa*, *we*, *to be, to become, to happen*. This and the following words may be directly derived from Tam. *root ā* ;

Sinh. *wā-ya*, *weaving*. This is the sense *joining* of *ā*. The Sinh. verb is *wiya*, *to plait, weave* ;

Sansk. *wī*, 1) *to go* (Tam. wā), 2) *to obtain, acquire* (sense *to be to* of *ā*, 3) *to love, to desire* (root ā) 4) *to eat* (sense *consuming*, 5) *to carry, throw out* (primitive senses), 6) *to lead* (Tam. *ākkuwi*), 7) *to conceive, to bring forth* (*ākka*, *to create*, etc.)

Sinh. *wā* 1) conjunction, *and* (*joining*) 2) particle expressive of *exception*, neg. sense, 3) of comparison, *as, like, so*, 4) *whether . . . or*,

Sansk. *we*, 1) *to tie*, 2) *to stitch, to weave*, 3) *to cover* ;

Sansk. *wa*, 1) *movement, march* (Tam. wā), 2) *habitation* (Tam. *akam*), 3) *water* (prim. sense), 4) *arrow, chock* (it), 5) *breathing, blowing* (*life*), 4) *weaving* (Sinh. *wā-ya, wiya*, Sansk *wē*) ;

Fr. *je vais* or *je vas, tu vas, il va, pres. indic.* of *aller, to go* ; fut. *j'irai*, etc.

The Fr. imper. *va, go*, is rendered in Basq. by *hōa*. See below Lat. *vado*.

With stem *want-* (*wat-, wan-*) :

Sinh. *weṇṭa, to become, happen to be* (infin.).

Sinh. *wanta-, wat, wan*, adject. suffixes in a number of words.

Ang. Sax. *wend-an*, Eng. *wend*, past tense *went, to go, proceed, turn* ;

Sinh. *wena*, 1) participle of *we* and *weṇṭa*, 2) *different, another* ; it is the neg. sense, i.e. *not the same* ;

Sinh. *win-ā, except, without* ; it is the negat. Tam. composition, lit. *not being* ;

Lat. venio, to come ; *vado, to go.*

Tam. *ā*, Sinh. *e*, to come ; *ya, to go.*

In a separate chapter, I show that not only *the spacial* notion was attached to the primitive vowels, but also the notion of existence *in the time* ; hence, the words derived from them expressing *periods* of time, as *day, year, youth*, etc.

The idea of *movement, motion*, in the time as in the space, followed quite naturally ; hence, the notion *duration* and *passage* from one place to another.

We find this latter sense in derivations of root *ā*. E.g.

With the Tam. verbal noun *ākal* are connected (see above Tam. *āka*, and stem *ākiṛa*, sense *to make, to be*. Some derivatives have also the sense *to go*) :

Tam. *akal, to go away, to retire, to expand* ; *akala* (infinitive) means *far* ;

Tam. *agaṛṛa* (causative), *to remove, send away, to separate the legs, to open the mouth largely* (to separate the lips) : *akal, vulva* :

Gr. *aggaros, a mounted courier*, lit. *one who is sent to a distance* ;

Pers. *gholām* (verb. noun (a)-kalam), *a mounted courier* ;

Gr. *aggellō, to bear a message* ; *aggelos,* Lat. *angelus, an envoy, a messenger, an angel* ;

Basq. *egor-tzea, to send* (*-tzea* is suf.).

With verbal noun *ākam* :

Sansk. *gam* (drop. of primit. vowel), 1) *to go away, to move off, to disappear* (Tam. *akal*), 2) *to cause to go* (Tam. *agaṟṟa*), 3) *to come* (Tam. *wā*), 4) *to have intercourse,* sense of Tamil *pō* and *wā,* when the other sex is in question.

Sinh. Sansk. *ga,* in composition, *going* ; *gamana* (it.) *going, coming, journey.*

With stems *ā, e* :

Sinh. *ā-wā* ; final *-wā* is the regular suffix of the gerund, past time. Therefore *ā-* means *to come* ;

Sinh. *e-nawā,* present gerund of *ā-wā*; *-nawā* is the regular suffix ; *e* means therefore *to come* ; infinit. *eṇṭa.*

Sinh. *ya-*(*nawā*), *to go* : *ya-wa,* causative, *to send* : *yaṇṭa,* infinit. *of ya.*

Lat. *e-o* 1) *to go, proceed,* 2) *to flow off, to run away,* 3) *to decline, pass off.*

(Gr.) *ei-mi,* 1) It is the Lat. *sum, to be, to exist* (sense of Tam. *ā*) ; 2) *to go, to fly,* of birds, 3) *to pass off* (Lat. *eo*). This is another link between the senses *to be* and *to go* of Tam. root *ā* ;

With past partic. *ākiya* of root *ā* :

Sinh. *giya,* past participle of *yā, to go, proceed,* etc. (drop. of prim. vow.).

The stem of the past tense of *akal,* to *go away,* is *akaṅṛ-* ; this word is pronounced *agand.*

By assimilation of the final consonants, *agand* becomes *agan* and *agad.*

With stems *akaṅṛ* (*akan, akat*) :

Bantu dial. *-kende, -kenda,* etc. *to go* ;

Ang. Sax. *gān, to go, proceed* ; Eng. participle *gone* ;

Basq. *gat-ea, gatia, yoetea, huatchia, to go* ; *ab-ia-tzea, to start* ; *yitea, yeitea, to come.*

With *waruka*, infinit. of Tam. *wā* :

Eng. *walk, to go.* There seems to be no connection between this word and Sansk. *walg, to go by leaps*; to all appearances, *walg* belongs to the class of fabricated roots. Sinh. *wal gamana* means *a wild course, race.*

The Bantu dialects contain words meaning *to go*, connected with all the stems which we have seen above.

COMPARATIVE TABLE

Bantu	*Sinhalese and other Languages*
-ea, -ya, -iā ;	Tam. *ā* ; Sinh. *ā, e, ya* ; Lat. *e-o* ; Gr. *ei-mi*, etc.
-ka, -ke, -kea ;	Tam. *āka*, infinit ; Sinh. *ga* ;
-ko, -yaka ;	Ang. Sax. *gā-* ; O.H.G. *gē-* ;
-haga, -saka ;	Eng. *go*, etc.; Sinh. *waga, way* ;
-yena, -yene, -jeni	Tam. *āña*,past tense ; Sinh. *yana.*
-enda, -inda, yenda, -jenda, -henda, -sinda, -eta, -weta (notice the labial, aspirate and liquid developments.	Sinh. *eṇṭa, iṇṭa* (derived from stem *uṇṭ* of Tamil root *uṛa*), *yaṇṭa.*
-wende, -wenda,	Tam. *want-* (root *wā*), Sinh. *want-, wat, wan-.*
-hwenda	Ang. Sax. *wend* ; Eng. *went* ;
-kende, -kenda -kenda, -kandā, -kōne, -kita ;	Tam. *akaṅṛ-*, Ang. Sax. *gān.* Basq. *gat-* ;
-gya, -gia, -giya, -giō ;	Tam. *ākiya* ; Sinh. *giya, giyā.*
-ima, -yem, -ma ;	Sinh. *yāma, īma.*

Let us notice a thing here, to which I will occasionally draw attention, in the course of this work.

Bantu words, in all the sections given above, have their representatives in Sinhalese under identical or quasi-identical forms.

Coincidence can hardly be admitted. It follows that these words are prae-Sanskrit.

The reasons are these.

According to scholars, Vedic was the language spoken by the tribes of Ariana invading India.

The Sinhalese claim to be one of them, and to all appearances, it is so. Vedic[1] being prior to Sanskrit, their speech is prae-Sanskrit. Some of the Sinh. words given above cannot be later borrowings from Sanskrit, since they are not in Sanskrit. This establishes the presumption that other words are in the same case. Bantu supports it ; this is the second reason. All are in Bantu.

ROOT *O*

I will show very similarly a parallelism of formation in families of words derived from the other vowels, used in the sense we have selected, according to the same process. I will give a scheme showing one of the ways, words are constructed in Tamil.

Primitive languages as Tamil, Sinhalese, Sumerian, have neither relative pronouns nor relative adverbs of place, manner, time, etc.

Hebrew has the relative pronoun. The way seems to have been prepared by Arabic which has only half. The Arab says : The woman the such, the same, I have killed her (the woman whom I have killed).

The etymological sense of the relative pronoun has no foundation in the physical order. It was abstract from the beginning ; it is *the same, the like*. Root *o* gave birth to the relative *pronouns, adverbs*, etc. The Tam. verb *o* means *to resemble, to equal, to agree, with, together, equally*.

The verbal noun *okkal* means *equality, stitching, habitation, inhabitant, family, tribe, consangunity, union*, etc.

I will give here the Greek and the Latin families only.

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1. The *Mahābhārata* and the Rāmāyana are composed in a language much less ancient than the Vedas. This latter dialect is often termed *Vedic*, whereas the language of the great epopees is called classical Sanskrit (Les Indo-Europeans, Albert Carnoy, p. 54).

TAMIL STEMS

o, ok-, ot-, op-, okum, om ; verbal nouns *okkal, ottal, oppal.*

O Root and imper.	*Ok-* Stem of present tense	*Ot-* Stem of past tense
Gr. *o-s, e, o, who, from the time, when, at which place*, etc.	*ok-oios, of what kind, like* ; Lat. *qualis.* *koios, in what manner* ?	*outos, this*, etc. *outōs, this way, so*, etc. *otis, ostis* (*os-tis*), *whoso-ever,*
Os-os, as far, as much,	*okōs, how* ? *kōs, how* ?	*toios, such, such like, just* ; (Lat. *talis*).
oi-os, capable, fit, such as, possible, etc.	O. Lat. *qi, who* ?	*tôs, in this way, where.*
Oi-on, how ? as, just, almost ; *ōs, in this way.*	*Okou,* where, when, (Lat. *ubi*).	

OP Stem of future tense	*OKUM* Future Part.	*OM* Sync. of *Okum*
Opoios, of what sort, -kind (gr. *okoios* and Lat. *qualis*) ;	Lat. *cum, as, when* ;	*omos : one and the same*
opou, where, when, (Lat. *ubi*) ;	*Okkuwam,* is the verb. n. of the causative future of *okka.* Lat. *quam. that* [(*ok*)-qwam)] ;	*omoios, equal, resembling, fit*, etc.
opôs, how ;		*omôs, however, equally.*
poios, of what sort ? (Lat. *qualis*) ;	Lat. *quum, cum, as, when* ; Tamil *okkuw* Lat. *qvi, qui, who* ;	
pôs, how ? Lat. *ubi* ? *where* ?	Lat. *aequs, aequus, equal, exact, just.*	
Umbr. *pi-s, who.*		

Oppal Verbal Noun	*Okkuwal* Verb. Noun Causat.	*Ottal* Verbal Noun
Lat. *par, equal, the same.*	*aequalis, equal* ; Lat. *qualis, such.*	Lat. *talis, such.*

In Dravidian expressions like "as great as," "the greater you are," etc., cannot be rendered literally. They say "*how great are you ? He is, or you are greater,*" etc. It corresponds to the Latin construction *qualis . . . talis.*

The verbal noun *oppal* by the dropping of the primitive vowel and its interpolation between the following consonants became the Tamil verb *pôla, pora, to be equal, the same, to resemble, to agree* ; *pora* retained also the negative meaning, *to fight, to rival to make, war.*

With pora are connected : Lat. *bellum* ; Eng. *war* ; Lat. *par, equal*. From the part. fut. *porum*; Gr. *polemos, war*. From the *stem* of the past *porunt-* ; Eng. *brunt, violence, fury, shock.*

The Dan. *broende*, Ger. *brennen*, Eng. *to burn*, come by the labial development of the initial vowel, from *erint*, stem of the past of the Tam. verb. *eri, to burn*.

Root *o* enables us to see at a glance how derivative verbs were formed in the language and how words, entirely different in form, originated from the same vowel. I give a few examples.

From root *o* : *ori, to unite, to please, to be agreeable*; *oy*, 1) *to make, to perform*, causative sense of *to be* ; 2) *to stop, to abolish, to cease*, neg. sense. From the verbal noun *oytal* are derived ; Eng. *idle* ; Eng. *dally, to delay*, and a large family of words given in a separate chapter.

From stem *ot-* : *oṭṭa* and *otta*,[1] *to stick, to adhere, to agree, to join* ; the verbal noun *oṭṭal* means *attack* (cf. *join in battle*, neg, sense). From the stem *oṭṭuk* were formed the verbs : Fr. *attaquer*. Eng. *to attack*, and Ital. *attacare* ; Eng. *to attach, to fasten*.

From stem : *oṉ-* : defective verb *oṉṉa, to be possible, to agree, to be allowed*. The verbal noun *oṉṉal* means *union*. The stem *oṉ* and the verb *oṉṉa* are derived from *oṉṟu*, past tense of *ori* (*oṅṟi, oṅṟu*) ; *oṅṟa* means *to unite*, to agree ; *oṅṅalār, enemies* (neg. sense) ; lit. *those who do not agree*.

From stem : *oṭṭuk-* (see above *ot-*) : *oṭukka* 1) *to press together* ; 2) *to vex* (neg. sense).

From stem *op-* : *oppikka, to make agree, to compare, to prove* ; *oppa, to agree, to be equal*.

From stem *oppuw* (rad. fut. of *oppikka*) ; *oppuwikka, to prove, to offer*, etc., etc.

The verbal noun *okkal* (v.s.) means : *action of stitching two pieces of linen or cloth together*.

We have seen that *oppal* became *pōla* (v.s.)

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1. *oṭṭa* may as well come from *uṟa*, as we shall see when treating the question of numerations.

From *polw* (stem fut. of *pōla* ; *lw* = *ll*) come : *pollam, stitching; piece* ; *pollār, tailors, shoe-makers* ; *pollā, bad, evil,* neg. sense. From *pol* come: French *bel, beautiful*; from, *polukiṟa*; Lat. *pulcher, beautiful.*

The stem of the past of *oṭṭa, to adhere* (v.s.), is *oṭṭiṅ* ; from, *oṭṭa* comes *oṭṭar, enemies,* lit. *those who do not join* ; from, *oṭṭin, oṭṭunār, friends* (*ār* is plural suffix) ; *oṭṭiṅ,* by dropping the primitive vowel, became *tuṅṅa, to press together,* etc., *tuṅ* means *evil* (see above *pollā*) ; the verbal noun *tuṅṅam* means *stitching* ; the verbal noun *tuṅnal* means *proximity* ; *tuṅṅar,* means *tailors, shoe-makers* meanings of *pollār* (quod vide sup.). Hence, Skt. *tunnawāya, tailor.*

The words Gr. *oios, o-toios, okoios, omoios* ; Lat. *qualis, talis, par* ; Tam. *pollār, tuṅṅar,* etc., all derived from root *o,* show two things : 1) that there has been no change whatsoever of one into another, in the consonants of their different forms ; 2) the futility of any attempt to build the science of philology on phonetic laws alone.

I have shown above the derivation of the two Latin words *similitudinis—amaritudinis* for root *ā*. I derive in the same way the two Latin words *aequalitatis-paritatis* from root *o*. From the verbal noun *okkal* of root *o,* Tamil formed its verb *okkalikka,* which took the specific sense *to gather the relatives.* The stem of the past tense is *ok-ka-li-t-t-* which represents in substance the Latin *aequalita-t-(is).* The two words are connected ; but one is not the direct derivation from the other. The reason is that, as I have observed, often, Latin *qu-*(a) stands for Tam. *kuw-*(*a*). In a special chapter, I show how the pure vowel roots, which all have same meanings, by the formation of simple, double and treble causatives, multiplied to such an extent their verbal nouns, that they became superfluous and many got out of use. Their existence is detected in two ways. First, by a verbal noun which has survived in Tamil. Secondly, by derivations from these verbal nouns, found in other languages. Lat. *aequalitatis* is in the case. We have seen that Tamil root *ā*, infinitive *āka,* formed the simple causative *akka* and the double causative *ākkuwi*. *Akkuwal* is a verbal noun. *Ākkuwal-am,* would be a substantive regularly formed. Hence, the general case *ā-kkuwa-la-t-tu.* Here Tamil (*k*)*kuwa* = Lat. *qua*. In the same way, Tamil root *o* formed the involitive infinitive *oka,* which fell out of use. It retained the

causative form, in *okka*, and lost the double causative *okkuwa*. From *ok*, I have derived Umbrian *q-i* [(*o*)-*k-i*].

From *okkuwa*, Lat. *qvi*, *qui*, *aequ-us*, *aequus* are derived.

From *okkuwal*: Lat. *aequalis*; from *okkuwal-attu*, general case of *okkuwal-am*; *aequalitat-is*.

I sum up what I have said in the scheme below:

O

okka	
okkawa	*oppa*
okkuwal	*oppal*
okkuwalam	*oppalam*
ok-kuwa-la-t-tu / *āk-kuwa-la-t-tu*	*op-pa-la-t-tu*
ae-qua-li-ta-tis	( ) *-pa-ri - ta - t - is*

In the scheme above, *oppa*, *to agree*, *to be equal*, is a verb derived from stem *op* of root *o*, which has the same meanings.

From the stem *oppuw*, Tamil formed its treble causative *oppuwikka*, *to prove*, *to persuade*, lit. *to make people* or *things agree*.

We have seen that *oppal*, by metathesis of *o* had become Tamil *pōla*, *to be alike*, *resemble*, etc. The verbal noun *pōlwu*, derived from radical *pōluw*, means *equality*, *comparison*, etc. From radical *pōluw-*, are derived: Lat. *probus*, *fit*, *good*, *loyal*; Lat. *probo*, *to agree*, *approve*, *accept*.

From the general case *pōlu-wa-t-tu* of a substantive *pōluwam* is derived: Lat. *pro-bi-ta-ti-s*.

The list of derivations could be considerably lengthened.

O

oppal	pōluwam
pōla	pōlu-wa-t-tu
pōluw	pro-bi-ta-t-is

ROOT *I*

Root *ī* not only enables us to see how derivative verbs multiplied, but gives us also an insight into the primitive genealogy of the meanings of words.

Root *ī* means: 1) *to split* (primitive sense), 2) *to divide, distribute*, 3) *to give, grant*.

I will confine myself to the meanings necessary for the illustration of the present subject. The process of these meanings is as follows:

1) *to pierce*, 2) *to break through*, 3) *to burst*, 4) *to be delivered*, 5) *to be poured out*, 6) *to be born*, 7) *to live*, 8) *to exist*, 9) *to be*, etc., etc.

Follow then the figurative and abstract senses. I give examples: Skt. *awa, to divide* (piercing), *to love* (joining), *to be* (Tam. root *ā*); Heb. *pārach, to pierce, to blossom, to escape from the womb*; *pāthar, to pierce, to split, to blossom, to deliver*; *pĕther, bursting, first born*; *bārā,' to cut* (to split), *to make, to create*; *bar, son, grain, field*. Gr. *phu-o, to spring forth, to be born*; Skt. *phal, to split, to fructify*; Tam. *uy, to join, to escape, to be saved, to live, to be*. Cf. Gr. *u-ō to water* (*to pour out*) and *u-ios, son*. Tam. *piḻ, to split*; *wiḻ, to split, to break, to blossom, to embrace* (piercing-joining); Gr. *philos, loved*, figurative sense of *to adhere*; *wilai, to fructify, to bring forth, to be born*; *piḻḻai, child, young animal, young tree*; Lat. *pullus*. Sum. *bir, offspring, young, child, kid*.

Root *ī* and its off-shoots have retained the meanings of *piercing-joining*. It often happens that roots lose primitive meanings which have passed over to their derivative verbs and their verbal nouns. This is the case with root *ī*.

Root *ī* is found, as a noun, in the Sinhalese word *ī, an arrow*, lit. (the) *piercing* (one); Gr. *i-os, arrow*. It is also found in the Tam. verb. *ī* which means *to divide* (to split), to *give*, etc. The relative participle of *ī* is *īnta*. This participle became:

1) the secondary derived root *īṇṭa* which means: *to join, to adhere, to increase*; Sinh. *iṇṭa, to be*, may also be derived from stem *uṇṭu* of root *uṛa*.

2) *īṅa*. Very often, assimilation of medial consonants takes place; *inta* = *inna* = *itta*. *īna* means *to bring forth* (especially of animals) *to bear corn* (vegetable kingdom), *to emit rays* (figurative sense of piercing), *to bear*.

The relat. partic. is *īṅṛa*; hence, *īṅṛār, īṅṛōṛ* (*-ār, -ōr*, are plur. suf.), *parents, father, mother*; *īṅpaṅ* (stem *īṅuw*>*īṅw-*) *husband*; *iṅpam, delight*.

From stem *īṅ*-, is derived : Gr. *inis, child, son.*

The relat. participles in Dravidian are the origin of the duals in all the languages. *īṅṛa* is a double dual ; it has both the intransitive and transitive meanings according to the place of the name of the agent : if this stands after *īṅṛa* the sense is active ; if before, it is passive.

3) *iṭa*, means *to give* (meaning of *ī*), *to bring forth, to pour, to pour out, to bear, to wear, to throw,* etc. The verb noun *iṭutal* means *donation, pouring, jet* (cf. Gr. *u-ō, to wet, uios,* son). The verbal form *iṅal* of *iṅa*, means *to live, to exist.*

Iṅ means, *pleasant, agreeable, affable, sweet,* etc. *Itār* means *strangers* (neg. meaning). As one can see, *ī* has all the meanings of the other primitive vowels. *ī* had also, primitively, the negative sense of *to agree*, found in *itār, strangers,* lit. *those who are not joined.*

As I have said above, verbal nouns are often formed by the shortening of the primitive vowel ; Tam. *ikal* is a regular form derived from radical *ik*- of root *ī*. From the forms *īkai, ikal,* we can see that *ī* had two forms of infinitive, i.d. *iya*, the one which has survived, and *īka*, which fell out of use ; Tam. *ika* means *to go through, start, go. Ikal,* derived verb. means 1) *to equal* (positive sense), 2) *to hate, rival, combat, resist,* 3) *to be strong* ; as a noun, *strength* ; *ikalal,* verbal noun means 1) *resemblance,* 2) *rivality, fight. Ikalār* (*ikal-ār*), *enemies, warriors.* Gr. *eikō, to grant, allow, yield, give way,* etc., is connected with stem *ika* and more directly with stem *aika* (q.v.i.). The verbal noun iṅṛal became a verb meaning *to become, to exist.*

Latin *liberalitatis* (gen.) is derived from root *ī*. Tam. *ikaiyālaṅ, a liberal man, a benefactor,* is composed of *īkai, gift,* verbal noun of *ī*, and *ālaṅ, man. Ālaṅ* is used as masculine suffix; *āli,* as feminine suffix ; sometimes also as masculine ; *ālam* as neuter suffix. The general case of *ālam* is *ālat-tu. Iyal,* is another verbal noun of *ī*; hence, the verb *īyal, to agree, consent, be possible, be made,* (be born). From verbal noun *iyalawal*, I derive Latin *liber, child,* by the dropping of *iya* ; *luwal*>*liber* ; *liber, free,* lit. *delivered.* Compare Tam. *iṅa, to bring forth, iṅṛār, parents,* Gr. *in-is, a son* (q.v.s.). From the compound word *iyaluwal*+*ālattu* (vid. supra), I derived *li-be-ra-li-ta-tis,* (*iya*)-*lu-wa-lā-la-t-tu.* I sum up in a scheme :

ī, to give	*iya-lu-wa-lāl-t-t-u*
iyal	*li-be-ra-li-ta-t-is*, *liberality*
iyaluwal	

Also : *(iya)-lu-wala-t-tu*>*li-ber-ta-t-is*, *liberty.*

īṅa means *to bring forth*, i.e. *to deliver.*

With stems *iw-*, *iyaluw-*, I connect : Heb. *yāhab*, *to give* (*iyal*>*iyas*>*iyah-w*). *Iyalal* is a verbal noun of *iyal.* From a verbal noun formed with suffix *-am*, *iyal-am*, I derive English *to yield.* The general case is *iyalat-tu.*

From stem *iyalat* are derived : M.E. *yelden*, *gelden* ; here we find the development of the guttural. In the same way, Goth. *giban*, Eng. *to give*, are derived from *īw-* (*h-īw-*>g-īw-).

COMMON MEANINGS OF ROOTS *Ā* AND *I*

As I have said, meanings lost in the roots are found in verbal *nouns.* In root *ī* (*ika*), *to divide*, grant, give, etc., we do not see clearly the meanings *to agree*, *to be fit*, of root *ā.* We find them in verbs derived from the verbal noun *iyai*, also written *iṣai.* Medial *-y-* and *-s-* are euphonic. *Iyai* and *isai* mean *union*, *adherence*, *accord*, *proportion*, *gift* (mean. of *ī*). *Isai* as verb means *to be fit*, *proper*, *join*, etc.; Gr. *isos*, *equal.* *Iyai* as verb, means to *grant*, *give*, *join.* *Ikam* means *the world*, *the earth* ; *iṭi*, *town*, meanings of *akam.*

ROOT *E*

In the present state of the language, pure vowel roots, are not always to be found in verbs. They are also found in nouns. It is the case for root *ē.*

Tamil *ē* means *arrow*, lit. the *piercing* or *penetrating one*, primitive sense (vide root *ī*). Sinh. is *ī* and Gr. *i-os.* As other primitive roots, it formed infinitives in *-y*, *-r*, *-l*, *-k* (vide infra root *u*). The verb *ekka* (infin. in *-k*), means : 1) *to rise*, *to mount*, i.e., *to cover* (the female) ; cf. *ēru* (infin. in *-r*), *to rise*, *to go over*, *to penetrate* ; as noun, *ēru* means *the male of the animals* in general ; *eḻu* (infinitive in *-l*), *to rise*, *to mount.*

Tam. *ēlu* means: *to agree*, *to be fit*, *capable*, etc., all senses of the pure-vowel roots.

The Tam. root *ahk*, means *to be pointed*, *sharp.*

The verbal nouns *ehku, ehkam* mean : 1) *point, arrow* ; 2) *wheel, circle.* "*In composition āk-ul* (q.v.i.), I show that *āk* (stem of root *ā*) developed the meanings : a) *sharp point,* b) *blunt point,* c) *angle,* d) *curve,* e) *circle, wheel.*

Tam. *ēy* (infin. in *-y*) took the figurative sense of *joining-piercing* ; it means : 1) *to fit, adapt, agree, be equal, compare, grant* ; 2) *to dupe, deceive* (neg. sense). *ēy* developed the sibilant (h>s) in the adjective *sey,* which means *proper, suitable, right, just* (*ēy* is one with root *ai,* of which I will speak below.

Sēyār (neg. sense) means *enemies, strangers, distant relatives, neighbours* (vide inscriptions of Mohenjo Daro). *Sēy* strengthened the liquid *y* and became *sēr, to approach, resemble, couple, to belong to* (*to be to*), *to agree,* etc.

Root *ē* has given rise to considerable families of words in languages. This being only a general view, I confine myself to show how root *ē,* like roots *ā* and *ī,* developed the longest words in Latin.

ē
sēy
sēr

sērt, stem of past	*sērw,* stem of the future
sērtta, derived verb	*sērwa,* derived verb, obsolete
sērttal, verbal noun	*sērwutal,* verbal noun
sērttalam, derived noun (obsolete)	*sērwutalam,* derived noun obsolete
sēr-tta-la-t-tu, general case	*ser-wu-ta-la-t-tu,* general case
hos-ti-li-ta-tis, hostility, neg. sense, lit. *not joining, not agreeing.*	*hos-pi-ta-li-ta-tis, hospitality,* posit. sense, lit. *joining.*

In Sinhalese, many words may be written "ad libitum" with *s* or *h,* e.g., *iha, isa, head* ; *hāda, sāda, to make* ; therefore *h* = *s* ; on the other hand, *h* = *g*. *r* assibilates into *s* ; *w* changes for *p* ; e.g., Tam. radical *ūrwatu* (v.i. root *ūr*) Zend. *aorwat* (Skt.), *arwat* (Sinh. *aswa, aspa, horse* ; therefore *rw* = *sw* = *sp*. In this family of words, the root is *sēr* (imper.) ; *sērk-* is the stem of the pres. ; *sērt-,* of the past ; *sērvu* or *ser* p- of the future. *Sērār* means *enemies* ; *sēri, town, village, place of agglomeration* (sense *joining*).

From *serāta* (*āta*, neg. suff.) *hostile*, comes Lat. *host-is, enemy* (serāt = *host-*); from *sērttu, association, gathering*: Eng. *host, an army* [sērāta>*hēsāta*; *sērttu*>*hēsttu*]. From *serwiṭam* (*serw-* and *iṭam, place*), *place of reunion, bed*, comes Lat. *hospitare, to receive as a guest*; Ang. Sax. *goest*; Eng. *guest*; Lat. *hospitium*. From *sērttal* (v.n.) Isl. *gestr, guest* (*sērt-āḻ, person*). *Sērntār* means *relatives, parents, partisans, servants*, (*sērnt-*, stem of past tense, *-ār* plur. suff.). From *serw* Lat. *servus, servant*; *servire, to serve*, etc., etc.

Linguists connect Rus. *gospoda, gospodare, the Lord, a governor*, with *host* (*hosti-pati, guest-master*). We shall see below (root *āḻ*) that they are partly right and partly wrong.

ROOT *U*

Skt. *u* is a particle which, placed in the beginning of words, marks *agreement* and *anger* (Cf. Skt. French Dict. Burnouf). Tamil, by the positive and negative meanings of its verb, justifies this. Gr. possesses root *u* in its verb *u-ō, to wet, water, rain*. In Sum. and Egypt. heiroglyphs, the word-sign for both *ā*, *a*, *water*, *a, father, mother*, and Sum. *ad, father*, is a *wavelet*.

U took five shapes of infinitives in Tamil; these shapes became roots.

1) *uya, to be made, to exist, to live*;

2) *uṛa*,[1] *to adapt, agree, to be, to have* (*to be to*);

3) *uḻ, being in, interior, mind, will, place*, suff. of the ablat: locative (*akam*); *il, house* (*akam*);

4) *uwa* (*u*+(*ā*)-*w*), *to be pleasant, agreeable*;

5) *uka* (*u*+(*ā*)-*k*), *to be pleasant*.

Uḻḻa is a modified shape of *uṛṛa*, past of *uṛa*; both the words mean *having, being*. The following are the parallelisms of the meanings of *uḻḻam* and *ākam*.

1. In the infancy of the language, *uṛa, uṛṛa, ulla*, were one with *aṛa, aṛṛa, alla, iṛ, iṛṛa, illa*, the initial vowel denoting only spacial notions. This will be shown in other chapters. In this study, *aṛṛa* will be used with the positive and negative senses.

MEANINGS OF *UḺḺAM*	MEANINGS OF *ĀKAM*
Interior, mind, feeling, thought, will, energy, effort, application, body (*uḻḻattil irukka* means, *to be in the body*).	*Interior, mind, soul, I, myself, will, house, residence, place, good* and *bad qualities, body, chest, breast.*

Āṅa is the past of *ā*; *uṇṭu* is one of the past tenses of *uṟ*; *atu, itu,* means *that,* this (what). *Āṅ+atu = āṅatu*; *uṇṭ+atu = uṇṭatu.* From *uḻḻa* come: Lat. *volo*; Gr. *boulo-mai*; Germanic, *wollen*; Eng. *will.*

From *uḻḻ-uṇṭatu* comes Lat. *voluntat-is*; from *uḻḻāṅatu,* Lat. *volunta-s, will*; *uḻḻaṅ* means *intimate friend, close relative, steady, violent man. uḻār* means *enemies* (n.s.) *Uḻḻar, enemies,* neg. sense of *uḻḻa, to esteem,* etc. *Uḻḻatu, uṟṟatu,* means *what is, the truth. Uṟuti* old verbal form of *uṟa* has the meanings of *uḻḻam* and *uṟṟatu,* i.e. *strength, bravery, wisdom, violence, breast, chest* (*ākam*), *wail, noise,* etc. From *ura-(m)* comes Tam. *urakka* (*ur+āka*), *to be strong, high, violent, noisy, stormy.*

I subjoin only a few derivatives.

From *uṟa* come: Skt. *ura, chest*; *uras, chest, good, excellent,* and a number of compound words. From *urakka* Fr. *ouragan*; Guatemala, *hurakan, the god of the storm,* Eng. *hurricane.* From *uṟṟa, true, faithful,* comes Lat. *verus, true*; *fides, faith.* In Umbrian *i = d*; *meridies, medidies.* The sound of Tamil *ṟ* is *ḍ.* From *uṟṟatu* comes Gr. *pistis* (*rt = st*), *honesty, faith.* From *uṟṟ-āḻ, faithful person,* Lat. *fidelis. Uṟṟa, true,* is rendered in Sinhalese by *etta, truth* (Com. Tam. *eṟṟu,* Sinh. *ettu* (*having taken*).

From *uṟṟāta, not true,* comes Lat. *fraud-is* (gen.) *fraud.*

From *uṟṟal* (v.s.) comes Lat. *falsus, false* (*uṟṟal*>*w-uras*>*fals-*). Compare *ēy, ēytta* (v.s. *ēy*), which means 1) *to adapt,* etc. (posit. sense), 2) *to deceive,* etc. (neg. sense).

From *uṟṟal-am,* generic case *uṟṟalattu*: Lat. *fidelitat-is, veritat-is.*

From *uṟawu, union,* comes Fr. *riv-er, to rivet.*

With *uṟawār, relatives,* Lat. *rival-is, rival* (n. s.) is connected.

In the above words, the initial vowel developed the labial sound or was dropped.

Uṟ became *yu* and *yuj* in Skt. with the positive meanings *to unite, to join* and the negative meanings *not to mix up, to keep separated.* The partic. *uṟṟa* (pronounced *utt-a*) became *yudh* in the same language, with the negative meanings, *to fight, to attack, to go against*, and *yut, badly, not well.*

From *yuj* a number of verbal forms sprang. E.g.:

Skt. *yukta* (partic. of *yuj*), *united* ; *yudh, warrior, fight* ; *yuga*, Gr. *dzugos*, Lat. *jugum*, Goth. *juk, yoke.* Skt. *yugma, union, couple, pair* ; *yugala, couple, pair, yutaka, union, friendship, couple, pair*, etc.

Uṟa became *uṟukka, uṟukikka, uṟala* with same positive and negative meanings as *uṟa.* One conversant with Tamil can see at a glance, the number of regular verbal nouns which could be formed from the different stems of the tenses of these verbs. As I have said, they were an incumberance to the language and were dropped off. It is from these old forms, reconstructed according to the invariable and universal law of Tamil, that some words of other languages are derived. From the fact that Tamil verbs have a negative sense, it follows that, as we have seen, a very considerable number of words, not to say half the speech, have the negative meanings of the roots. The original negative notion is lost in all the derivations of this kind. Isolated from the mother-root, the meaning they have now is a positive one. E.g. *to fight, to hate, to deceive*, etc., are very positive meanings. The present schools of linguistics have no idea of an original negative sense. The consequence is that the derivation of all this class of words is untraceable for them.

CHAPTER V

COMPOSITIONS OF ROOTS *Ā* (*ĀK ĀN*) WITH ROOTS *UḶ, UṞ*

INVERSE ORDER OF CONSTITUTIVE ELEMENTS

A few preliminary remarks are necessary. Languages build their compound words in the inverse order of their constitutive elements. On this subject, I will confine myself here to what is strictly required.

Tamil places in front the element which determines the meaning of the compound word. Greek in many cases, reverses the order. Sanskrit is a mixture of both. It follows Tamil in its substantives having the positive sense and follows Greek for those having the negative sense, given to them by a prefix, which in Tamil is a verbal form having a negative sense. E.g.:

Tam. *nātaṅ*, Sansk. *nātha, master*; Tam. *saptam*; Skt. *śabda, noise*; Tam. *payam*; Skt. *bhaya, fear.*

Negative sense:

Tam. *nātaṅiṅṟi*, lit. *deprived of a master*, Skt. *nirnātha, without master*; Skt. *anātha, without protector, an orphan*; Tam. *saptam iṅṟi, without noise*; Skt. *nihśabda* (*i*>*s*>*h*), *silent*; Tam. *payam-illāta, -iṅṟi, -aṅṟa, -aṟṟa, deprived of fear*; Skt. *abhaya, fearless.*

In the above words, as one can see, the Tamil verbal forms, used as suffixes, become inseparable prefixes in Sanskrit. *a*, in *a-bhaya* is the Tam. negative suffix *ā, not.* Tam. root *ā* means *to be* and *not to be.*

Gr. *terebinthos* (complete Tam. form *pinṭu taru*, lit. *producing sap, drops, liquid*), *turpentine tree*, Skt. *pītadāru, pine tree.*

Tam. *siṟṟappaṅ* (*siṟu, small, appaṅ, father*), *uncle*, Lat. *avunculus*, lit. *little father, uncle* (*siru*=*kuṟu, small, short*).

Sinh. *eḷa sekilla* (lit. *articulation of bones*) *skeleton*; Gr. *skel-id-es, schel-id-es, ribs of beef, the frame.* The Gr. *skel-eton* would appear to be derived from the verb *skellō, to dry up*; but first, *skellō* stands

alone in the dictionary, without family, apart the word above; secondly, the meaning of *ribs of beef* does not support the meaning *to dry up*; still less the meaning of Gr. *schal-id-os* (gen. of *schalis*), *a forked stick*, used as a *ladder*, Lat. *scala* which is akin to the Sinh. *sekilla, articulation, a chain, a skeleton.* We conclude that the Gr. *skellō, to dry up*, is a denominative verb of Sinh. *sekilla, skeleton*, with a new meaning expressing the notion of the state or condition in which the *sekilla* was. It is what I have called a *grafted meaning.* The question is treated in another chapter.

In the above-mentioned words, we can see 1) that the elements (Tam. Sinh.) *taru, appan, sekilla*, which are at the end of the Dravidian words, stand in Lat. and Gr. ahead of the words; 2) that the adjective Tam. *kuru, small*, became the inseparable diminutive Lat. *-culus*; 3) that the word *turpentine* which exists in several languages is of Tamil origin. The root of *pint* (past tense of *pil*) is *pil* and the root of *taru* (verbal form of *tā*) is *tā, to produce, make*, etc.

Malay which builds its words as Greek, has a small number of words which have lost their meanings, but have always the same respective functions. Placed before a noun, they give to it, the value of a verb; placed before a verb, they give to it a transitive sense, the value of the past tense, etc. These meaningless words, though different in form, are found in Persian with a meaning; but instead of coming before the word, they come after. I take up only those necessary for my purpose. In Malay, they are *kan, ber* and *per*; in Persian *kār, gār, agent* and *avār, avar, bār, bearing.* The Sinh. forms are *bara, wara* and *kara.* These words are derived from Tamil which possesses the connecting links between them, as we have seen above.

As an illustration, I give a parallelism of Malay and Sinhalese words:

MALAY	SINHALESE
bĕr-tapa, hermite;	*tapaswarayā, hermit*;
pĕr-tapa-an, solitary life;	
bĕr-kāta, to say;	*kathā-wa, speech*;
pĕr-katā-an, word, speech;	
pĕ-kerja-an, work, business;	*kāri-ya, work, business*;
	kriā-wa; action, doing;

MALAY	SINHALESE
ka-pandi-an, erudition ;	*paṇḍita-kama, erudition* ;
ka-bakti-an, piety ;	*bhakti-ya, piety* ;
ka-puji-an, compliment ;	*pūjā-wa, offering* ;
ka-raja-an, kingdom	*rāja-kama, royalty.*

As we have said, Indian peoples often drop the final liquid ; it is thus that the complete forms *ber, per,* became *be, pe,* and *pu, pi, bu, bi, wu,* etc., in Sinh. and Tam. inflexions. The Malay prefix *kan* is represented by *ka* and *kama* in Sinh. Bearing these indications in mind, the construction of forms like *ang-ka, am-pu,* which appear in the table that follows, will be clear. The radicals of the tenses of Tam. root *ā* are *āk, āṅ, ām,* etc.

FIVE SENSES EVOLVED FROM ROOT *Ā*, PIERCING

The original meaning of *ā* was *piercing-joining.* In the evolution of languages, this meaning multiplied and was applied to five categories of things or objects :

1) to beings or things endowed with *a sharp point* ;

2) to beings or things *virgate in shape* and *blunt at the end* or *ends*, as *a finger, an eel* ;

3) to things having *an angle* ;

4) to *curved* things ;

5) to *the circle.*

STAGES OF COMPOSITIONS *ĀN*, *AN(Ā)KA*, *AN-K(A)-UṚ* STEM *ĀN*—FIRST STAGE

1. Tam. *āṇi, nail, point* (Vide infra, Second Stage, 1 and Third Stage, 1) ;
2. Tam. *aṇ, notch* ;
3. Elu. *an, horn* (V. i. 2nd St. 3) ;
4. Sinh. *an-(nawā)* or *ani-nawā, to pierce, stab, gore* ;
5. Sinh. *ẹna, nail* (V. i. 2nd St. 5) ;
6. Tam. *āṇ, bull, cow* (lit. goring) (verbal noun) ;
7. Tam. *āṅai, elephant* (tusky), (verb. noun) ;
8. Tam. *ēṅam, wild boar* (from root *ai* = ā) ;
9. Tam. *eṇam, antelope, deer* (root *ai*) ;

10. Tam. *ēṅai, eel* (2nd cat.), (root *ai*) ; (Vide inf. Cat. II) ;
11. Tam. *ēṉ, curve* (4th cat, quod v.i.) ;
12. Tam. *an, finger* (2nd cat.) ; (V. i. 3rd St. 6) ;
13. Veddas. *ambara* (*an-bara*, lit. *wearing horns*), *buffalo, antelope* ;
14. Skt. made of this : *sangbarah, deer, elk*, cf. Persian *Zambur*.
15. *a wasp*, lit. *wearing a sting* ;
16. Skt. *aṇu, fine, slight, subtle* ;
17. Skt. *aṇwī, finger, end of the finger* ;
18. Skt. *aṇi, nail, point* ;
19. Tam. *ampu, arrow* (V.i. Cat. I and II) ;
20. Tam. *āmpu, nettle* (stinging), (V.i. Cat. I).

We shall see the Dravidian words given above in a number of Aryan compound words, with their respective meanings, to identify both.

COMPOSITIONS OF *AN-KA* (*ĀNA-ĀKA*)—SECOND STAGE

1. Sinh. *angka, aka, point, end, extremity* (see above 1, 5, 6) ;
2. Tam. *engku, point, arrow* (Irish) *inge, nail* (s.a. 9) ;
3. Sinh. *anga, horn* (s.a. 3) ;
4. Skt. *narangga* (nar = man), *membrum virile* (s.a. 1, etc.) ;
5. Skt. *nakha, nail* (drop and interpolation of primitive vowel) (it).

COMPOSITIONS OF *AN-KA-UṚ*—THIRD STAGE

As I have said (v.s.) *uṛ, uḻ*, means *having, being*.

1. Tam. *angkuram, pin, peg, anchor, germ* ; (*āṅ* -(*ā*)-*ka-uṛ*) ;
2. Skt. *angkura, arrow, hair, anything growing with a point* (it) ;
3. Tam. *angkuri, finger* (s.a. 12, 17) ;
4. Skt. *angguri, finger, toe* (it.) ;
5. Tam. *angkulam, angkuli, finger* ; Sinh. *engilla* (it.) ;
6. Skt. *angguli, finger.* Lat. *unguis, finger-nail, claw* (it.) ;
7. Germ. Swed. *nagel, nail* ; Eng. *to gore* (s.a. 1, etc.) ;
8. Skt. *nakhra* [(*a*)-*n-ak-uṛ*], *crocodile*.

COMPOSITIONS OF *AK-BARA*

Sinh. *kabarā* (by dropping of the primitive vowel), the great Ceylon *lizard* with long and sharp claws (Cf. *am-bara* sup. 13) ;

Gr. *kapros, wild boar* (it.) ;

Lat. *aper*, (assimilation of *k* in *ak-bar, appar*), *wild boar* (it.) ;

Lat. *capra, goat* (it.).

COMPOSITIONS OF *ĀK-UṚW*

uṛw- is the stem of the future tense of *uṛ* which marks habit.

Heb. *'aqrāb, scorpion* (ak-uṛw, lit. *having a sting or point*) ;

Pers. *akrab, the hand of a watch* (lit. having a point), *scorpion.*

Fr. *agraffe hook* ;

Gr. *skorpios* Lat. *scorpio* [*s*(*a*)*k-urw*], *scorpion* ;

Lat. *scrib-ere*, to *write* (it.). The Sinh. *akura* (*ak-uṛa* lit. *being pierced*) means *letter, any character written* or *engraved, bud, young shoots* (lit. the piercing ones). Primitively the stylet was used *to prick* the ola ;

Gr. *grapho, to write, to engrave*; *glapho, glupho*, It. Lat. *cervus* (*ak-uṛv-*), *deer* ; Swed. *krabba, crab* ;

Gr. *karabos, beetle* (lit. boring) ; Lat. *scarabeus* (*ak-uṛw*>(s)-*ak-uṛw*> *s*(*a*)*ka-rab* ;

Dan. *skarp* ; Germ. *scharf* ; Eng. *sharp* ;

Icel. Swed. *skrapa* ; Eng. *to scrape* ;

Swed. *skrubba*, Dan. *skrubbe*, Eng. *scrub, to rub hard.*

Gr. karkinos (*āk-uḻk-āṅa*), 1) *a pair of tongs*, lit. *being having points* ; 2) *a crab.*

Having shown the different constitutive elements used in composition, I give below a few words according to the order of categories.

FIVE CATEGORIES

Senses : *Sharp Point, Blunt Point, Angle, Curve, Circle*

Cat. I. *Having Sharp Points*

Sum. *akh, ukh* ; Eg. *akha, eagle.* Tam. *ahk, to be pointed, sharp* ;

Lat. *aquila* (*ak-ul̲l̲a*) *eagle* ;

Gr. *egchos, point, lance, sword.* Tam. *ehku, ehkam,* 1) *arrow, javelin, weapon* in general, 2) *circle, wheel*;

Lat. *acus, needle*;

Gr. *akẹ, point*; also *akis*;

Lat. *acu-o, to sharpen*;

Gr. *agkule, arrow*; Lat. *jaculum, arrow* (devel. of liquid);

Gr. *agkulos, hook*;

Gr. *oxus, pointed*;

Chin. *Yāng, ram* (he-goat). Development of liquid *y*; *y-ank.* See below Tamil *sākam, he-goat*;

Fr. *aiguille, needle* (v.s. *aquila*);

Lat. *acies*, edge of a weapon;

Lat. *uncus, hook.* For this word and *unculus*, see below;

Lat. *ungula*, (Fr. *ongle, finger—nail*), *the hoof of an animal*;

Germ. *haken*, Dutch, *haak, hook*;

Tam. *sākam* (development of aspirate), *he-goat, sheep, bee*; Comp. Pers. *Zambur, wasp*;

Skt. *aja, chchāga, he-goat.* Sanskrit assibilates gutturals;

Gr. *aig-os*, (nom. *aix*), *goat* (root *ai*);

Skt. *koṇa, point of a sword, angle, wedge* (*aka-uṇ*(*ṭu*), $a+u=o$);

Gr. *kōnos*, Lat. *conus, hook, cone*, etc. [(*a*)-*ka-uṇ* = *kōn-*];

Gr. *skōlos* [*h*(*a*)*ka-ul*, $a+u=\bar{o}$], *a pointed stake, a thorn, prickle.*

Cat. II. Having Blunt Ends

Tam. *akkam*, serpent; *wheel* (circle);

Tam. *angkuri, angkuḷi*, Sinh. *engilla, finger* (see stem *āṅ*, 12);

Skt. *angguri, anggula, finger, toe*;

Lat. *anguilla*; Gr. *egchelus, eel*; Fr. *anguille* (see st. *āṅ*, 10);

Lat. *jaculus, a kind of snake*; Comp. *jaculum, arrow* (q.v.s.);

Tam. *aki, serpent*; Skt. *ahi, serpent*;

Lat. *anguis, serpent* (assibilation of *l* in *uḷ*).

Gr. *echis, viper* (it.).

Gr. *skōlẹx* (*skōlos*, q. vide supra), *a worm.*

Cat. III. Having an Angle

Tam. *kōṇam* [(*ā*)*ka-uṇ*, *kōṇam* ; *am* is suffix] *kōṇam* means *the edge of a sword, hatchet, hook* for driving the elephant (Tam. *angkusam* Skt. *angkusha*), *angle, wedge, curve, vault, circle* ; this is the connecting link of the meanings *sharp point, blunt end, angle, curve, circle.* From, *kōṇam* : Skt. *kōṇa, angle* ;

Lat. *angulus*, Gr. *agkulos, angle* ; Comp. Gr. *agkulẹ, arrow* (q.v.s.) ;

Gr. *agkule, bend of the arm, thong of a javelin,* (it.) ;

Lat. *cuneus, coin, wedge* (ak-un-).

Cat. IV. Curve

Gr. *agkōn, agkos, curve* [*anka-uṇ*(*ṭ*)]; Comp. Gr. *kōn-os, hook* (q.v.s.) ;

Tam. *angkuram* ; Gr. *agkura* ; Skt. *angkura, anchor* (v.s.) ;

Lat. *curv-are, to curve* (*ak-uṛw* ; Cf. *cerv-us* (q.v.s.) ;

Gr. *skolios* [*s*(*ā*-)*kal*>*skal*] 1) *winding, crooked, bent,* 2) *unfair* (neg. s.). See above *skōlos, skōlẹx.*

Cat. V. Circle

Sinh. Tam. *akkam*, (Elu *ak, eye*), *eye* (figur. meaning of *piercing*), *proximity* (meaning of root *ā*), *soul* (m. of *akam*), *wisdom* (figur. meaning of piercing), *serpent* (v.s. *aki*), *round piece, wheel, latitude of the earth.* This is a second connecting link between the meanings referred to.

Tam. *angkulikam, ring* ;

Sinh. *akula* (*ak-ul*), *to roll up* ;

Tam. *sakkaram* (*akka-*(*u*)*ṛa*), 1) *multitude, heap* (meaning *joining*), 2) *wheel, circle, sphere, orbit of a planet,* etc. ;

Skt. *chakkra, wheel, circle,* etc. [(*s*)-*ak-ak-uṛ*] ;

Gr. *kuklos, wheel, ring, globe of the eye, orbit,* etc. [(*a*)-*k-ak-uḻ*] ;

Tam. *kōḻam*, Sansk. *gōla* [(*a*)-*ka-uḷ*-], *circle, globe, sphere.*

COMPOSITIONS *AK-UṆṬ, UṆṬ-AK*

Tamil also used the stem *uṇṭ* of root *uṛa* to construct its words. The elements *ak-uṇṭ* are placed in inverted order (*uṇṭ-ak*) in other languages. I will give here only a few examples.

Compositions in ak-uṛ, ak-uṛw, ak-uṇṭ

Tam. *sakuntam*, (*ak-uṇṭ*) *eagle*. Compare *ākil*, *eagle* ;

Pers. *kullab* (*ak-uṛw*), *hook* ;

Tam. *kuntam* (*ak-uṇṭ*) *arrow* ;

Skt. *śakuna* (*ś-ak-uṇ*), *eagle* ;

Gr. *agkulẹ*, *arrow* (*ak-ul*)

Sinh. *goṇā*, *a bull* ; *gōṇā*, *elk*. (*aka-uṇ*>*goṇ*), lit. *horny*.

Sinh. *gōnusu* (*aka-uṇ-uḻ*), *scorpion* ; *gōnas*, *viper* ; *gōnāsa*, *a large snake* ; the sense, in the three words, is *stinging*.

Compositions in uṛ(uḻ)-ak, uṇ(ṭ)-ak

Skt. *likh* (*ul-ak*) *to write* ; Compare Sinh. *ak-ura*, *letter* ;

Lat. *uncus* (*uṇ-ak*), *a hook* ;

Eng. *ring* (*ul-ank*) ; Lat. *ungulus* (*uṇ-akuḻ*), *ring* ; Cf. Lat. *ungula*, *claw* (vid. sup.) ;

Gr. *logkẹ* (*uḻ-ank*) *arrow* ;

Norw. *nakke*, Eng. *nook*, *corner*. (*uṇ-ak* or (*a*)*nka*

Swed. *elg*, Engl. *elk* (*uḻ-ak*).

Tam. *lingkam*, Skt. *lingga*, lāng-gula (*uḻ-angk-uḻ*), the *phallos*.

For more words, see Chapter on "The Souls of the Words."

We have seen that often in Aryan languages themselves, the constitutive elements of words are placed in reverse order. In such cases, phonetic laws alone are of no use, unless etymology has dissected them.

METATHESIS OR DROPPING OF PRIMITIVE VOWEL IN *ĀṆ*, *ANGKA* AND *UṆ-AK*

Tam. *na-y-m* ; Skt. *naya*, 1) *equality*, *rectitude*, *what is becoming* ; 2) *gain*, *profit*, *advantage* ; 3) *superiority*, *excellence* ; 4) *usefulness* ; 5) *goodness*, *meekness*, etc. All senses of root *ā*.

Skt. *na*, 1) *tie*, *action of tying* (sense joining) ; 2) *war*, negative sense ; 3) *knowledge* (Tam. *akam*) ; 4) *happiness*, *prosperity* (*ā* means to prosper).

Tam. *naka-m* ; Skt. *nakka* (*anka*>*n-a-ka*), *finger-nail*, *claw*.

Skt. *nak*, also written *naṣ*; 1) *to be useless, vain* (negative senses of root *ā*); 2) *to harm*, (it.); 3) *to perish, die* (sense *to be finished*). Lat. *noceo* (*uṇ-ak>n-a-u-k>nok-*) *to harm*.

Sinh. *nahi, to die*.

Tam. *nō* (*uṇ-āṅ*), *affliction, pain*.

Tam. *nōkka-m* (*uṇ-ak*), 1) *eye*, sense of *akkam*; 2) *desire, intention* (*akam*); 3) *excellence* (v.s. *nayam*).

Sinh. *naya, mode, manner*, lit. *being*; Sinh. *nay-ā, a snake, the cobra capella*, lit. *stinging*.

CHAPTER VI

GENEALOGY OF THE SOUNDS

The primitive vowels developed semi-consonants which were labial, aspirates or liquid. From these evolved respectively consonants of the same nature. I do not admit that consonants derived from the labial sound, changed into consonants derived from the aspirate or the liquid, nor *vice versa*. In this study, so far, I have not departed from this law, nor will I do so. Of course, every law admits of exceptions, more so in language than in other fields, since such varied races have contributed to its formation. There are languages in which, consonants of one of the three categories changed into consonants of another category. In the present study, I ignore it in order to restrict the field and produce more uniform facts.

With the school, I admit the assibilation of *t* and *r*.

DEVELOPMENTS OF THE LABIAL

Tam. *ēykka, wēykka, to equal, to compare*; *ārttawam, wārttawam, nobility*; *asūri, wasūri, masūri, small-pox*; *ētai, pētai, ignorant*;

Skt. *āshti* (Sinh.) *wastu, wealth.*

DEVELOPMENT OF THE ASPIRATE

(*Sibilant and Guttural*)

Tam. *imil, kumil, hump*;

Tam. *ulukku, sulukku, sprain*;

Sinh. *ira, hira, sira, pressed*;

Sinh. *iha, isa, hisa, head*, (in Sinh. *s* = *h*) ; *iya, hiya, arrow*;

Tam. *āsam*; Skt. *hasa, laugh*;

Tam. *illi, silli, small hole*;

Tam. *ippi, sippi, oyster*;

Heb. *'omor*; Gr. *Gomor*, name of a town;

Heb. *'azzāh*, Arab. *Ghassah*, Gr. *Gadza* (it.) ;

Tam. *āru, stream, river* ; Eg. *yero* ; Heb. *ye'or, kā'or, stream, river, the Nile.*

Aleppo, city of *Syria* ; Heb. *Chelbōn* (*Ch-* is a harsh guttural).

DEVELOPMENT OF THE LIQUID

Tam. *āḷu, yāḷu, goat* ;

Tam. *ār, yār*, who ?

Tam. *āṅai, yāṅai, elephant* ;

Tam. *āṅar, yāṅar, prosperity, fertility.*

DEVELOPMENT OF THE LABIAL, ASPIRATE OR LIQUID IN SAME WORDS

Yebeil, Phoenician city ; Arab. *Yebel* ; Heb. *Gabal* ; Gr. *Bublos* ; here, we find the three sounds, *y, g, b* ;

Tam. *uṟṟatu, truth, fidelity* ; Gr. *alēthos*, 1) *true, sincere*, 2) *real* ; Lat. *veritas* (v.s.), *truth* ; Skt. *ṣrat* [*ṣ(u)rat*], *faith, fidelity.*

Malay dialects : *ak, ka, hak, aag, ugak, wugak, gaak, gāgak, crow.*[1]

Bantu dial. *-āk, -ehō, -ihō, -isō, -ohō, -cō, -jōkō, -cōkō, wohu, eye* ;

Bantu dial. *-ulu, -ōlō, -ōrō, -yulu, -jul, -hula, -zuru, -kulu, -sorō, -bulu, -bula, -pula, nose.*

Tam. *ōṭa* ; Heb. *hūt* ; Gr. *otheō* and *theō* ; Welsh *gwthio, to hasten* ;

Tam. *āṭa, to speak, to say, to dance, to play a comedy, to fight* ; *pāṭa, to sing, to sing verses* ; Gr. *adō, aeido, to sing, to crow, to twitter* ; Ir. *faed* ; Welsh *gwaedd, to shout.* Welsh developed both the aspirate and the labial.

Tam. *āḻ*, 1) *a person, a man* (*male*), 2) *God* ;

Heb. *'īs, man, male, husband.* Comp. Sansk. *īṣā, God* ;

Malay *or-ang, a man* ; Mal. *horo, to guard, to bring up a child* ;

Lat. *vir, a man* (male) ;

Mundari *horo, a man*, from root *horo, to fit, insert, stick in* (Tam. root *uṟa*) ; Comp. Malay *horo* (q.v.s.) ;

Bantu dial. *-sōre, sōrō, a man* (male) ;

Bantu dial. *-ori, -öri, -gōri, -wuli, husband* (Tam. root *ori*, has the same meanings as *uṛa*). I draw the attention to the fact that *r*, in *gōri*, may assibilate and become *gōs, gos*. We will find it in another chapter.

DROPPING OF THE PRIMITIVE VOWEL

In many words the primitive vowel dropped and only its offshoot survived.

Malay dialects,[1] *empet, empong, mpa, pa, three*;

Mal. dialect. *empun, hempudn, npun, potn, pon, upun, foan, fuat, four*.

The constitutive elements of these words are Tam. *on-patu* forms evolved from *uṇṭu-panti*, which are the complete original forms. The question of numerations is treated in a separate chapter.

(1) "Pagan Races of the Malay Peninsula," by W. W. Skeat and C. O. Blagden.

CHAPTER VII

ROOT *ūr*

Root *ūr* is evolved from root *uy*, of which I have spoken (v.s. *uy*). I draw here the attention to special meanings referring to the subject. *uy* means, *to adhere, to be saved, to be made, to live* and also, *to ride, to drive*, etc. *ūr* means *to ride, to drive, to stretch one self, to creep, to crawl, to rub, to be wet.* Primitively, the meanings applied to the act of generation; subsequently, they applied to similar phenomena in other fields. In this particular study of the question, the meaning which prevails is *to creep, to drag one self* or *something else, to carry, to ride.* The verbal noun *ūrti* means, *horse, bull, elephant, animal for riding, carriage, palanquin, crawling, creeping.* Originally, the sense *to ride* was one of the notions under which man conceived the act of generation, and its effects, i.e. *intercourse, conception, birth, life* (*uy*).

The verbal noun *ūrwatu* means, *reptile, any crawling animal*; *ūru* means *leach.*

The compound word *ūrukāli* (*kāl, leg*) means *snail, animal inhabiting a shell, shell-fish*; the v.n. *ūral* has the same meanings.

ūri is in the same case, and besides means *a small child, cloud.*

To avoid repetition, I invite the reader to bear in mind three things :

1) All the meanings above and their synonyms,

2) The universal law of Tamil which forms all its terminology from the stems of the tenses of its verbs.

3) The developments of consonants ahead of the primitive vowel and its dropping in a good number of cases.

The stems of the tenses of root *ūr* are :

ūr-, ūruk-, ūrnt, ūrw-, ūrum, besides verbal nouns.

From these pure radicals other forms evolved :

ūrunt, ūrnt, by assimilation of one of the medial consonats becomes *ūrnn, ūrn, ūrtt, ūrt.*

ūrw, by assibilation of *s* becomes *ūsw*; by assimilation of *w* becomes *ūss*; by the strengthening of *w* becomes *ūsp*; by the assimilation of *s* becomes *ūpp*. Compare the Sinh. word *nirwāna, the Buddhist Bliss*, litt. *becoming nothing, annihilation*, with the Pāli *nibbana* (rw = *bb*).

ūrum by syncope becomes *ūm*. For this transformation and the proceeding ones, compare Gr. *oraō, to see, to consider, to perceive*; the m. perfect is *opōpa*; the passive perfect is *ommai* and the verbal noun is *omma, eye, sight*. It is to the Tam. *ōra, to consider, to inquire, to examine*, that we have to go to explain them. The stems of tenses in question have exactly the same formation as those of *ūr*, i.e. *ōrnt, ōruw-, ōrum*; *ōruwatu* becomes *ōpt*; hence an archaic present (Gr.) *opt-ōmai*; *ōrum* becomes *ōmm*; *ommai*.

To be clear, I will repeat the words in two different tables, with the addition of some more in the second.

From the fact, that the names of six or seven animals are derived from the same root *ūr* and from its stems, it follows that the names of these different animals must have a similar shape. It is what we are going to see under separate headings, which are the stems of the tenses of *ūr*, and the forms evolved from them.

TABLE I

Formation from the Stems of Tamil Tenses, etc.

(T = Tamil; Si = Sinh.; Sk. = Sansk.; Ger. = Germ.; Eg. = Egypt; Heb. = Hebrew; Gr. = Greek; L. = Latin); Ak. = Akkad; Sum. = Sumer)

ūr	*ūruk*	*ūrin-*
T. *ūri, snail, shell*;	Ir. *orc, pig*;	Rus. olene, *elk*;
T. *ari, horse, serpent*;	Fr. *aurock, wild bull*;	Sk. *hayana, carriage* (v.s. *haya, a horse*).
Si. *urā, serpent*;	E. *elk*;	
Si. *ūrā, pig* (crawling);	Ger. *elaho, elk*;	
	Sk. *arusha, horse*;	
Gr. *ouros, wild bull*;	Isl. *hross*;	
L. *urus*, (*it.*);	E. *horse*;	
Sk. *āru, pig, crab*;	L. *porcus, pig*;	
Sk. *haya, horse*; (r=y);	It can be seen here that it is not Irish which lost *p*, but that it is Latin which developed it. Neither is it found in Lat. *eric-ius, porcupine*.	
Gr. *us*, pig (ūr>ūs);		
Gr. L. *sus*, pig. [(ūs)r>*sus*]		

ūrw

T. *urawaṅ* and *arawam serpent*; stem *aruw-*;
Sk. *arwan, horse*;
Gr. *erpō*, to creep, 1) to crawl (aruw-);
Heb. *'eleph* and *'allūph, bull*;
Heb. *sārāp, serpent*;
Sk. *sarpa, serpent*;
L. *serpo, to creep*;
Sk. (*sRip*,) *to go slowly*

ūrum, ūm

Icel. *ormr, worm*, (*urumal*);
Sw. Dan. *orm, worm*;
Eng. *worm*;
L. *vermis, worm*;
Gr. *romos, worm*;
Sk. *rāma, horse*;
Heb. *remes, reptile*;
Heb. *rommāh, worm*;
Heb. *rāmas, to crawl*;
Sum. *ama, wild bull*;
Eg. *āam, sacred bull.*

ūsw, ūss

Sk. *aśva, horse*;
Si. *it, it.*;
Sum. *assa, horse*;
Pali, *assa* (it.);
Ak. *sisū, horse*;

Eg. *sas, horse*;

1. The Tam. root *ara*, means *to rub*, as root *ūr*.

ûhw

L. (*eqwus*) *equus, horse*;
Irish *ech, horse*;

ûsp

Si. *aspa, horse.*

ûpp

Si. *ibbâ, tortoise*;
Si. *ibâ, elephant*;
T. *ippi sippi, snail*; (comp. *ûri*, q.v.s.);
Gr. *ippos, horse*;
Heb. *ibbâh, elephant*;
Sk. *ibha, elephant*;
Eg. *af, if, vf, fi, fay, serpent*;
Eg. *fau, worm, serpent*;
Sum. *fi, pi, serpent.*

ûrwatu, ûrti

ûrwatu is composed of *ûrw*, radical of the future, which marks habit, and of the pronoun *atu, that, what*; it lit. means *what usually creeps, drags,*

Gr. *erpeton, serpent, any crawling animal*;

Gr. *erpullon*, Lat. *serpyllum, creeping thyme*; *erpullon* is composed of (Tam.) *ûr* or *ûrw* and of (Tam.) *pullu, grass*;

Zend. *aorwat, horse*;

Sk. *arwat, horse*;

Sk. *haryata, horse*;

Ger. *pferd, horse*; (*w*>*p-ūrwat*);

Lat. *veredus, horse*;

Gr.-Lat. *elephant-is, elephant*;

Lat. *serpent-is, serpent.* It should be noted that, leaving aside the development *s* in *serpens*, every consonant corresponds in the two words: *e-le-ph-an-t-*, (*s*)-*e-r-p-en-t-*.

Eg. *aârt, serpent.*

Heb. *pĕred, mule*, (comp. Lat. *vered-us, horse*).

TABLE II

Showing the Labial and Aspirate (h-s-k, etc.) Developments in Front of the Primitive Vowel and its Disappearance.

Development of Labial	*Development of Aspirate (sibil. gut.)*	*Dropping Vowel*
T. *pullam, bull*;		
T. (Sk.) *palī, bull, buffalo, pig, camel*;	Sk. *hari, horse, serpent, frog*;	L. *repo, to creep* (*ūrw>* (u)-*rp*-);
Heb. *pūl, elephant*;		Heb. *râmas* (*ûrum*) *to crawl*;
T. *pîlu, elephant*;	Lt. *sus, pig*;	
Pers. *pîl*, elephant;	Heb. *sûs, horse*;	Sk. *rama* (it) *horse*;
Pers. *fîl* elephant;	Heb. *shûr, bull*;	Sk. *radhin* (*ûrti*), *elephant*;
L. *barrus, elephant*;	Gr. *choiros, pig*;	
T. *pari, horse*;	Gr. *cher, porcupine*;	Sk. *ratha*, (it) *carriage*;
Heb. *par, bull*;	(Comp. Lat. *ericius, porcupine*);	Sk. *rathya, horse*;
		(Comp. *haya* and *hayana*);
E. *bull*;	O. Fr. *chevau, horse*;	Ger. *ross, horse*;
	Fr. *cavale, mare*;	Heb. *rommâh, worm*;
Heb. *pârâsh* / Arab. *faras* } *horse*;	Lat. *caballus, horse*;	Dan. Eng. *to ride* (*ūrt*) *ūr* means *to ride*;
Eng. *boar*.	Compare Gr. *ippos>* *hipp-*; *al* is a suffix.	
		Norw. *rubba*, Eng. *rub*, *ūrw*).
Sk. *warâha, pig*;		
Dut. *werken, pig*;		
L. *porcus, pig*;		
Eng. *frog* (v. Sk. *hari*, frog).		

In the Tables given above, *substantives* of the same form and having the same meaning are found in several languages. Of course, they are akin : but when one traces the *verbs* or *roots*, from which they are supposed to be derived, one finds them in a state of antagonism, e.g. the form *sarpa, serpent* is in Hebrew and in Sanskrit ; Hebrew scholars derive (Heb.) *sarap* from the verb *sârap, to burn* (the venom is burning). Sanskrit scholars derive (Sk.) *sarpa* from the verb *sRip, to go slowly*. If the nouns have any connection with the verbs in the respective languages themselves, the conclusion is that one or both the verbs are denominative, i.e. were derived from the noun, and took on a grafted meaning, as in the case of Gr. *skellô, to dry up* (q.v.s.). A number of nouns common to Tamil and Hebrew are so placed between Tamil and Hebrew verbs whose meanings are antagonistic. How to establish the priority of the oldest root ? This question is treated in separate chapters. *The age of Words and Antagonism of Heterogeneous Roots.*

ROOT *ĀḺ*

This root *aḻ* gave rise to all the names under which the nations worship the true God. I think that the name *Iehovâh* is no exception. As Hebrew scholars explain it, the name *Iehovâh* comes from the 3rd person, sing. m. fut. *hâvâh, to be,* in Qal or in Hiphil. If in Qal, it means *He is,* and should be pointed *yehvé*; if in Hiphil, it means *He causes to be* and should be pointed *yăhvé.*

I give the meanings of *hâvâh* : 1) *to live, to exist, to be*; 2) *to aspire, yearn after s.t., to desire*; 3) *to expire, to die.* First, the meaning *he is* expresses an attribute common to both God and His creatures. All creatures *are*; 2) God has *no desire*; 3) God does not *die.* To say *He is eternally* is to express something more than what is contained in the root *hâvâh, to be.* Secondly, the form *yăhvé,* with the meaning *He causes to be,* alone, is no adequate etymology.

It means also *He causes to desire, to die.* The meaning of the words *He causes to die,* does not verify, *as words are,* God's action. God created man subject to decay, sooner or later, according to the course of the secondary causes; when decay has reached the term beyond which human life can no more subsist, man dies quite naturally without any direct interference of God. It is true that, since God wanted the end, He used the means; but we are not concerned here with God's plans and intentions; we are concerned with the exact meanings expressed by the Hebrew words, in the merely physical world, as man made them. Thirdly, the form used, from the second Chapter of Genesis in the Hebrew Bible, up to the Mesha stone is YHVH. In all the Hebrew forms, something is wanting to express a particular distinctive attribute of the Supreme Being. I find it in *aḻ,* which Latin reproduces faithfully in its words *alt-issimus, the Most High* (stem *aḻat*). No language possesses more appropriate appellations than Tamil, to express the attributes of the Supreme Being. This, along with the fact that the names of God, among the nations are derived from root *aḻ,* shows that the old Dravidians, as all the primitive peoples worshipped the true God. Tamil *aḻ* comes from root *ā.* *a* is a primitive sound; it was applied to parents in the broadest sense, in the human species, in the animal and vegetable kingdoms, i.e. to man, to the animal and to the earth.

Let us remember that the forms *āy*, *āw* are among the stems of the *verb ā*.

The Sumerian *a* means *father, mother*; Akkad *ab, father*; Tam. *ai* means *father, mother, wife, master, teacher, priest, lord, God*. In Hinduism, *ai* became *a-y-an, ayan, Brahma, Arukkaṅ* (Sumer.) *a, a* means *ground, foundation, dwelling* (Tam. *akam, dwelling*). (Tam.) *ā* means *bull, cow, female of animals*.

(Eg.) *aaa*, (Greek) *aia*, means *ground, earth, land*. We have seen that the (Tam.) part. *ām* had developed the aspirate sound in *sama, similis*, etc. It did the same in this particular direction. Compare (Lat.) *homo, man* and *humus, earth*. I show in another chapter that *homo* and *humus* seem to be more directly connected with root *uṛa* (*uṛum*>*usum*>(*u*)-*hum*).

Here *ām* becomes 1) Tam. *Sāmi* (Sinh. *hāmu*), *master, mistress, priest, lord, wise teacher, superior, ancient, prince, king, God*, (sense of *ai* and of *ā*);

2) Persian *zam-in* (*-in* is a Drav. suffix), *earth, land*.

From the stem *tar* of Tam. root *tā, to produce, make, give*, etc., *are derived*: Pers. *-dar in zamin-dar, holding, having*. Sinh. *daru, duru*, in *hāmu-duruwō, swāmi-daru-wō, son, child*.

In Persian, the composition means *land-owner*; in Sinh., *the son of a lord, prince*.

In Persian, we have the sense *humus, earth*; Sinhalese, the sense *homo, man*. The idea of superiority evolved from root *ā*; *ā* means *to be*; *ākka, to make*; *ākkuwi, to make make, to order*, therefore *to rule*. Tam. *āḻ* is found in the Sinhalese *aya* with the meaning *person*, in the Tamil *āy, mother*, and in Tam. *aiyaṅ, father, master*, etc. The liquid *y* strengthened in form *āy* to become the root *āḻ*, *to rule*.

In reference to what I have explained before, and to the present subject, I will give a few connecting links which will, at the same time, show once more, the process, always uniform, followed in the development of the Tamil vocabulary.

The stem of the past of *āḻ* is *āṇṭ*. From *āṅṭ* are derived (Tam.) *āṇṭai, lord*, Gr. *Theos*, Lat. *Deus*, as will be seen below.

A similar derivation will illustrate the question.

(Tam.) *aṇṭa, to join, to sink, (penetrating, piercing), to give one self to, to go near, to arrive, to press*, is connected with the verbal noun *āṅatu* of root *ā*.

With *aṇṭa* are connected :

T. *āṇṭār, enemies* (n.s.).

T. *aṇṭam, the universe, the world, air, sky, egg, testiculi, skull.*

The first meanings refer to the earth and its surroundings. As we have seen (Tam.) *sakkaram*, means *wheel, circle*, and also, the *globe, this world.*

T. *aṇṭai, proximity, near, with.*

T. *aṇṭai*, (v.s.) *with*, became *attai* by assimilation of *n* ; by the dropping of the primitive vowel, it became Greek *te, and*, Lat. *et.*

We have seen above that (Sinh.) *ekka* means *with*, that *okkum* or *akum* became (Lat.) *cum, with* ; and that *ām* became *sam, with* in Indian languages.

For the present purpose, let us bear in mind that the Greek conjunctive particle *te, and*, is derived from the Tamil word *aṇṭai, with.*

āḻ means *to rule, to be master, submit, to direct* ; *āḻ* possesses the three senses of the Tamil verb, the *positive, the opposite, the negative. As a substantive*, 1) with the positive sense, it means the *ruling one, man powerful* ; 2) with the opposite sense, it means the *ruled one, slave, servant, workman* ; (3) with the negative meaning, it means *one who is neither ruling nor ruled, a person, man*, in general.

The stems of the tenses are :

āḻ, āḻuk, āṇṭ, āḻuw, etc.

As we have seen above, in evolution, *aḻuk* may become *-luk* ; *āṇṭ* may become *ānn* (*ān*) *na, atta, ta, nat* ; *āḻup* may become *āsuw, āhuw, appu*, etc. (vide supra Root *ūr*).

āḻ itself may become *ās, la, ra, sa*, etc. Compare the Sumerian *us, ru, lu, man*, which is derived from the Tamil root *uṛa* (v.s.).

STEM *ĀḺ*

(Tam.) *āḻ, person of the Holy Trinity* ;

(Arab.) *ilou, a god* ; *Allahou*, lit. *the God*, i.e. *the true God* ;

(Sum.) *al, power, glory* ;

(Akkad.) *Ilu, God* ; *Belu, lord* ;

(Heb.) *'ul, to govern, to rule* ; *'ul* is the supposed root of *'ēl* ;

(Heb.) *'ēl, God* ;

(Sum.) *as, assa, God* ($l > s$) ;

(Skt.) *īs, to govern* ; *īsa, master, lord* ;

(Skt.) *ari, master*, (no traceable root in Sanskrit) ;

(Gr.) *ērōs, hero* ; (Lat.) *herus, master* ;

(Heb.) *'ish, a man, a strong man* (Lȧt. *vir*) ;

(Gr.) *is, strength* ; the gen. is *in-oς*, from stem *āṅ*) ;

(Sum.) *Ra* ; *Eg. Rā, the Sun-god.*

DEVELOPMENT OF THE LABIAL IN *AḺ* OR *UṚA* (*TO BE STRONG*, V.S.)

(Tam.) *wīraṅ, strong man, hero, warrior* ;

(Lat.) *vir, strong man* ;

(Sansk.) *wīra, hero, vīriya, strength* ; (no traceable root in Sansk.) ;

(Lat.) *vis, strength.*

DEVELOPMENT OF THE ASPIRATE

(Munda) *horo, man, a person* ;

(Lat.) *herus, master* ;

(Lat.) *heros, hero* ;

To these forms which have developed the labial and the aspirate, compare (Vedic) *wispati*, lit. *master of men, lord* ; (Lith.) *wieszpatis, lord* and (Moldave) *hospodar, master of men,* (Rus.) *gospoda, lord, gospodare, a governor,* lit. *a chief of men.* Here I draw attention to the fact that Russian has developed the full sound of *g* in *gos-, man.*

DEVELOPMENT OF THE SIBILANT

(Tam.) *sūram, strength, courage, bravery, Sansk. sūra* ;

(Tam.) *sūraṅ,* (Sansk. *sūra, semi-god*) ; *sūri, a brave man, a scholar.*

We shall return to this form below.

STEM *ĀṆṬ* OF THE PAST TENSE

T. *āṇṭār, God* ; *āṇtayār, men* ;

T. *āṇṭai, master*, (comp. *āṇṭai, with*, quod vid. sup.) ;

Sansk. *ind, to rule* ; (comp. *īs*) ; *Indra, the god of the sky* ;

Gr. *andros*, gen. of *aner, man* (*vir*) ;

STEM *ĀṆṬ* ; DROPPING AND INTERPOLATION OF VOWEL

T. *nāṭaṅ, nāṭar, master, lord, ancient, king, priest, God* ;

T. *nāt-āṅ, man of eminence, title of honour of the* (*Sānār*) ;

T. *ṇātaṅ, inhabitant, owner of a country, title of the kings of the Solaṅ dynasty* ;

T. *nāṭu, the world, a country* (Tam.) *akam* (root *ā*) *the earth* ; sense of *aṇṭam* (q.v.s.) ;

T. *naṭa*, derivative verb, *to go about* (in the world) ;

T. *naṭatta, to rule, to govern, direct, instruct*, sense of *āḻ* and *āṇṭai* ;

(Sansk) *nāth, to be master* ; sense *governing* ;

(Sum.) *nita*, (*man*) *slave* ; sense *governed* ;

T. (Pers.) *nātār, poor people* (it.)

STEM *ĀṆ* (*ĀṆṬ* = *ĀNN* = *AṆ*)

Sumer. *Aṇ, God* ;

T. *āṇ, priority, superiority, male, man* (vir) ;

T. *āṇmai, vigour, courage, power, truth.*

Sansk. *an, to go about*, (comp. *naṭa*, q.v.s.) *to be living, to breathe, to blow* ;

Gr. *anemos, wind*, Lat. *animus, spirit* ; *anima, soul*, comp. root *uṛa* (v.s.), *to be strong, stormy* ; *uram vigour, courage, breast*. Tam. *ātmai* ;

(Sansk.) *ātma, firmness, effort, will, soul, mind*, besides a number of compound words. These last words may be more directly connected with Stem *akam* (q.v.s.) ; *am*>*attu*>*at-* ;

T. *aṇṇaṅ, elder brother* ; *aṇṇal, elder brother, prince, king* ;

Gr. *aner, man*, genitive *andros*, which is derived from the Tamil verbal noun *āṇṭār* (q.v.s.).

DROPPING OF THE INITIAL VOWEL IN *ĀN*

T. *nā-y-aṅ, master, lord, king, God* ; comp. Sumer. *āṇ* ;

T. *na-r-aṅ, an individual, man, God.* There is no hyatus in Tamil.

(Sansk.) *ni, to guide* ; also written *nRi* ; *nRi* ; *nara, man.*

Pers. *nar, male* ; (comp.) Tamil *āṇ, male, man*, (q.v.s.) ;

Eg. *Nu*, the name of the god ;

Iroq. *Niio, God.*

STEM *ĀT* (*ĀṆṬ* = *ĀTT* = *ĀT*)

T. *āttār, God* ; (Teut.) *Thor* ;

T. *āttai, mistress* ;

T. *ātawaṅ*, 1) *man, husband* (sense governing) ; 2) *boy, cadet,* (s. *governed*).

T. *ātaṅ*, 1) *priest, master*, (lit. *governing*), *Arukkaṅ*, name of Indra, 2) *ignorant, blind*, (depreciative meaning).

Heb. *'ādan, to make strong, to rule, govern.* Tam. has no letter *d* ; *t* single, in the body of a word, does duty for it. So Tam. *āṭaṅ, master*, lit. *a ruling one*, and Heb. *ādan*, are identical in form and etymological sense. Hebrew did not take the sense *ruled*, found in the meanings *blind, ignorant*, of Tamil *ātaṅ*. From *'ādan* is derived ;

Heb. *'adonay, God.* comp. Heb. *'ēl, God*, which is connected with Tam. *āḻ*.

DROPPING OF THE INITIAL VOWEL IN STEM *ĀṆṬ*

We have seen that Tam. *aṇṭai* means *God* and that Tam. *āttai*, word in which the assimilation of *n* to *t* took place, means mistress. By the dropping of the primitive vowel, *attai* became, Tam. *tāi*, which means *priority, primacy, origin, mother*, etc.

From stem *tai* are derived.

Tam. *tai-w-am, divinity* ; *-w-* is euphonic ; *-am* is suffix ;

T. *tē-w-aṅ* (a-i = e) 1) *king, God,* 2) *fool, idiot,*) deprec. sense of *slave*) Sinh. *tewa-kara* (*kara, doing*) *to serve.* It clearly is the negative sense.

Lat. *dom-inus, lord* (Tam. *taiwam*).

T. *tawaṅ,* 1) *man, husband* ; 2) *scoundrel, cheat* (depr. m.) Compare *ātawaṅ* (v.s.) which has same meanings. Span. *don,* a title (Tam. *tēwaṅ*).

Sansk. *dēwa, father of a family, prince, king, god* ;

Sansk. *tap* (deriv. verb) *to be master, to govern* ;

Lat. *De-us, God* ; *Dio, Dieu,* etc., in Romance languages.

Gr. *The-os, God* ; *theios, divine, sacred* ; *theios* (noun), *one's father's or mother's brother, uncle* ; *theia, aunt.*

STEM *AḺUK*

T. *aḻukai, government* ; Tam. *araksai* ; Sansk. *āraxā, guard, protection* ;

T. *arukkaṅ, Indra, god of the sky* ;

T. *arukkar* ; Sum. *lugal, king* [(*ā*)-luk-] ;

Gr. *arch-ein, to govern, to be chief, to begin* (*to lead*) ;

Gr. *archōn, guide, chief, king* ;

Gr. *arche, archi,* prefix expressing the idea of excellence or superiority ;

Lat. *reg-ere, to reign, to govern* ; *rex,* gen. *reg-is, king,* (ā-ḻuk-) ; *lex, leg-is, law.*

Sansk. *rax,* (raks) *to govern, to protect* ; Vedic *raj, to be king.*

STEM *ĀḺUW* (FORM-BB)

T. *āḻwār, master, governor,* verbal noun, from stem *āḻw-.*

As we have seen in the evolution of root *ūr, rw* becomes pp, *hw,* etc., I will deal first with the change of *ḻw* (*ḻuw*) into *b.* Verbal nouns in *ppu* are very common in Tamil. I will illustrate the present case by one example.

The Tamil root *aṛu* means *to cut, to harvest, to reap.* The stem of the involitive future is *aḻuw* (compare *āḻuw*) ; the stem of the vol. future is *aṛupp.* Hence, Tamil *aruppu, harvest* ; *aṛuwu,*

cutting. I will allow myself a short digression to clear up the meaning of the word *harvest.*

The Dutch *herfst* (Germ.) *herbst,* means *autumn, the season,* Engl. *harvest* means *crop, reaping.*

In Tamil there are six seasons. The word (Tam.) *irutu* means *two months, a season* ; this word is composed of *ir, two* and *uṭu, constellation,* (sign of the Zodiac ; there are twelve). Sanskrit took it over in the form *Ritu, season, month, menstruae.* In Sanskrit, there are also six seasons ; so, the meanings clash. In the word *iruthu, r* assibilates, *isutu.* By agglutination, *aruwu—isutu,* lit. *the season of the harvest,* becomes *aruwisutu.* Germanic curtailed the meaning *season of the harvest* into (Germ.) *herbst, autumn* (the *name* of the season). From *aruppu* the English verb *to reap* is derived.

In the same way through a succession of similar links, *āḻuw* became ; (Arab.) *rabba, to govern* [(ā) rupp-] ; (it) *rabbu, God.*

STEM *ĀḺUW*

We have seen that root *āḻ* became *īṣ* in Sanskrit. The verbal noun *īsa,* in Sanskrit and *īṣā, īhā* in Sinhalese, means *lord, master.*

From *īhā* : (Heb.) *Yāhh, Yehovah.*

It is the first stage in the construction of the word.

The Tamil *īsaṅ* means *master, priest, king, God* ; in Hinduism, *Brahma, Vishnou, Sivaṅ* (the Hindu Trinity) ; *Isānaṅ.*

With the suffix *wara, is* became *iswaraṅ, isuraṅ, king, God,* etc. (*iswar* = *ihwas* = *ihwah*). The suffixes (Tam.) *waraṅ* (Sinh.) *wara,* in the formation of Dravidian languages, have been used indifferently for the suffixes *waṅ* and *wā.* Hence, the composition *īhawār,* honorific of *ihawaṅ* is probable (*ihawar-ihawas-ihawah*).

Thirdly, the Tamil verbal noun *aḻuwār, āḻvār* means *master,* (*āḻwār* = *aswas* = *ahwah*).

Any of these three forms gives *IHVH, IAHAVAH, Jehowah. IHVH* is found on the stone, set up 900 years B.C. by Mesha, king of Moab.

GOD

Derivation of the Name

The family of the names of *God*, hold together. We have seen that the Tamil word *āṭaṅ*, which means 1) *master, priest*, 2) *ignorant, blind*, and which, as a proper name is *ataṅ*, is also the name of *Arukkaṅ*, word derived from the radical *āḻuk-*. These links connect the names *Eloim*, *Adonaim*, *Theos*, *Deus*, *Yāhh*, etc.

ātan, became Tamil *ōtu-waṅ*, *master*, *preceptor*, *pupil*, *student*; the ideas of superiority and of inferiority which *ātaṅ* possesses are well expressed in the meanings of *ōtu*. Tamil *ōta*, *to say prayers, to teach, to learn*, seems to be a derived verb. *ātaṅ*, (with *o*) became the name of the Teutonic god *Odin*.

We have seen 1) that *īlu* (*āḻ*) had developed the labial sound in *Belu*, in *Akkadian*, 2) that *āḻ man*, had developed the labial sound in the Vedic *wis-pati*, also the guttural sound in the Russian *gos-poda*, lit. *master of men, the lord*, and in Bantu *gōri* (*gos*), *husband*. In the same way, the verbal noun, *aṇṭal*, (*āttal*, *ātal*) has developed the aspirate and guttural in the Hebrew *hâdâr*, *gâdêl*, *to be great, powerful*. *So also Odin* became *Guoden* and *Wuoden* in Germanic. The last two names are used to designate *Odin*. The words used for *Wednesday* leave no doubt.

(Icel.) *odinsdagr, the day of Odin, Wednesday* ;

(Swed. Dan.) *Onsday*, the day of Odin, Wednesday ;

(Angl. Sax.) *Wōdnesdaeg*, *the day of Woden, do* ;

(O. Germ.) *Gudenstag, day of Guden, Woden or Odin, Wednesday* ;

Dropping the suffix *en* in *Guden*, we obtain (Dan.-Swed.) *Gud*, (Goth.), *Guth*, (Germ) *Gott*, (Engl.) *God*.

So, the adequate etymological meaning of the name of God is *the Ruling One*, (*āḻ*, *God*) over *the ruled ones* (*āḻ*, *man*), idea well rendered by the Latin *alt-issimus*, word composed of the Dravidian (*āḻat-*, stem of the generic case of *āḻam* and of the reflexive pronoun *tama*, *himself* which is used after nouns to mark emphasis, lit. the *Authority itself*, *the Supreme Power*.

Four things are to be noted in this study.

So far as the change of consonants into other consonants is concerned, I have followed laws much more restricted than those

adopted by lexicographers. I have admitted no interchange between the three original sounds, labial, aspirate and liquid (*b*, *h*, *y*) and their descendance, apart from the assibilation of *r*.

In every case of comparative construction which I have given, every consonant of the derived word corresponds to the same consonant or consonants of same nature in the Dravidian form, taking into account the law of their shortening in evolution.

I have followed the development of the primitive roots, always starting from the vowels, in the direction of only four meanings, i.e. *agreeing, disagreeing, pierced, piercing, dragged, dragging, ruled, ruling.*

Notwithstanding, thousands of words more, simple and compound, connected with the forms I have given, may be found in the language, especially in Greek, Sanskrit, and Dravidian dictionaries. A lexicon would be required to record them. I conclude, till another tongue establishes a stronger claim, that the Turanian expansion, prior to the historical Semitic and Aryan invasions, was Dravidian, at least, in the countries in which languages dealt with in this study, are spoken.

ROOT *AI* (*A-I*)

Among the very primitive roots, which have survived from the birth of the speech in their pure short vowel forms, and having retained some of the primitive senses, the one which comes first is the combined composition of the two primitive vowels *a* and *i* which we find in the Tamil diphthong *ai*.

We will see that it sums up as well as it clears up, what I have already said, and I will say at length, on the subjects of the generations. Let us premise two remarks.

In *ai*, there is *in fact* a hyatus. The hyatus does not exist in Dravidian. In *pronunciation* there is none. *ai* has a liquid sound between *a* and *i* (*aie*; the exclamation). Still, *in writing*, the tendency has been to avoid it, and to substitute *y* to *i*. *ai* is also written *ay*. This is why lexicographers, under heading *ai* warn the students that the words which are not to be found under this heading, must be looked for under heading *ay*. So in the family of words below, no difference will be made between *ai* and *ay*. Let us also bear in mind that often the long vowels in the verbs

are short in the nouns and *vice versa.* At the origin of the speech, the roots were doing duty for verbs, nouns, adjectives, etc. When the roots split into the repartition of the parts of the speech, in some languages, as mostly in Tamil, the roots survived integrally in the verbs; in other languages, as frequently in Hebrew, the roots are to be found in the nouns, etc. In Dravidian, nouns or verbs having a long vowel, are apparently derived from the original root, noun or verb, written with the corresponding short vowel. E.g.

(Tam.) *kāṉ, to see, to produce,* etc., it is apparently derived from the noun *kaṉ eye, hole,* etc. *To see* is the figurative sense of *piercing-pierced*; *to produce* is the causative sense of *piercing, having caused to break through*; the sense of *hole* is *pierced.*

Secondly, same roots branching off in several directions, to form different families of words, produce offsprings identical or similar in form, having their respective senses. This uniformity of development can be taken as a law of the language. Identical formations in parallel lines justify each other.

Root *ai* is found in the Tamil noun *ai-kkam, coupling, binding, association,* etc.

Tamil dictionaries are defective, particularly when philology is concerned. This is not due to the lack of knowledge of lexicographers, but to the mistaken views of Sanscrit scholars, who would derive every Tamil word having a Sanskrit form, from Sanskrit.

aikkam is manifestly a verbal noun derived from *stem aikk-,* of the verb *ai. ai* as an *isolate* verb, is not mentioned in the Tamil dictionary of Mausset et Dupuy, which I use; but it is found in the *compound* verbs *aṉ-ai* and *iṉ-ai.*

aṉ-ai (infinit. *aṉaiya*) means *to approach, to stretch oneself, to couple, to be tied two by two*; *to burn,* is found in the nominal root *iṉ-ai, concupiscence, desire,* lit. *burning.*

The causative *aṉ-aikka* has the same meanings, plus *to embrace, to press in one's arms, to place, to receive, to nourish, to extinguish.* (Animalis actus usque ad completionem describitur).

As I have said, primitive roots which are lost in Tamil, are found in their verbal forms which passed early into other languages. It is the case for *ai, to burn, to be.*

From stem aitt- are derived :

Gr. *aithō, to burn, kindle, light up.*

Gr. *aitios,* 1) *causing,* causative sense of *to be;* 2) *blameable, guilty,* neg. sense of *to fit.*

From verbal noun *aikal* :

Gr. *aiglẹ,* 1) *the light of the sun, daylight,* any bright light.

From verbal noun *aital* :

Gr. *aithrẹ, clear sky, fair weather* ;

Gr. *aither, clear sky, upper air, purer air, ether.*

All the senses given above are those of *ai-kkam coupling, mixture, society,* etc. We have found some of these meanings in root *â, to adhere, cook,* etc. Let us therefore take root *ai,* without the elements aṇ-, iṇ-, to which they were suffixed in the development of the language for the sake of clearness.

The stems of root *ai,* as given by Mausset and Dupuy, in the compound verbs *aṇ-ai* and *iṇ-ai* are, besides verbal nouns :

ai ; *aik-, aikk* ; *aint-, aitt, aiw-, aipp.*

From the large families of words evolved from these stems, we will see that *ai* should be mentioned in Lexicons as a very important root. In existing Lexicons, in connection with the word *aikkam,* the Sanskrit word *aikya,* is given. Dravidian scholars influenced by the views held in philology, dismiss aikkam, as an unimportant loan word. The result is that Sanskrit not only misleads them, not only leads them as it often does, in an alley without issue, but cuts them the path at the very first step, as Semitic scholars do when explaining the origin and the derivation of *bar* and *bēn, son.* They give *bên* as the original form, whereas it is *bar.* There too, the path is cut at the very first step. Sanskrit is very useful and throws much light on the building of Dravidian : but, it should be totally ignored as a *constructive factor* in the speech. Let us start from Tamil root *ai* and we will see that its offspring *panjs-u* is found in three different branchings.

In one, *panjsu,* means *five* :

In the second, *panjsu,* means *to be extinguished* 3.

In the third, *panjs-ân* (*âṅ,* is suffix of animate beings) means a *new born child.* This will be enough to prove the existence of *ai* as an isolate root. The past of *ai* is *aintu* and *aittu.* But as

I explain in the chapter '*Origin of the Turanian, Semitic and Aryan Numerations*,' the medial dentals *-nt-*, *-tt-*, i.e. the past in *-nt-*, *-tt-*, belong to a later formation. The formation of the past of the primitive roots, which all end by a semi-vowel or a liquid, was in *ṟṟ*, *ṅṟ*, *ṉṭ*. The confusion between the spelling *-ṅṟ>ṉṭ*, was introduced by the pronunciation which is much the same. So, the primitive past of *ai* was *aiṟṟu*, *aiṅṟu*; hence, *aiṉṭu*, as we find in *uṟṟu*, *uṉṭu*, *aṟṟa*, *aṅṟa*, etc.

A first fact proves that the past of *ai* was *aiyiṟṟu*. Lexicographers give *aiyiṟṟu* as being the 3rd pers. neuter of the past of root *ā*. The 3rd pers. neuter of the part of root *ā* is *āṅatu* and *aiṅatu*, according to the same lexicographers. Here, we clearly have root *ai*. But no law in Tamil can justify the formation of past in *-ṟṟ-*, when the infinitive is in *-ka*, as in *āka*. The conclusion is *ai* had a double infinitive, one in *-ka*, whose past tense is *aiṅatu* and one in *ṟ* whose past tense is *aiyiṟṟu*.

A second fact supports the first one. Lexicographers give *âssu*, *âssu-tu*, as being the third pers. neuter of the past of *â*. Here again, there is no possibility to justify a past tense in *-su* of a verb having *-ka*, as suffix of the infinitive. *âssu* seems to be in the case of *âyiṟṟu*. It is the past tense *aiṟṟu* of root *ai*, in which the assibilation of *ṟṟ* has taken place : *aiṟṟu>aissu*.

What seems to leave no doubt as to this is that *aiṟṟu* assibilated is found in the past tense *aṉ-aissu* of the compound verb *aṉ-ai*. Since there was a past *aiṅṟu*, the assibilation of *ṟ* could take place; hence *anj-su*. Facts given below show that it did take place. I show by a parallelism the process of formation followed. We have seen that *ai* means *to burn*. *ai* became *ē* $(a+i=\bar{e})$ and developed the labial in root *wē*, *to burn*. It has the primitive infinitive *wê-wa* and the one that succeeded, *wê-ka*.

The verbal noun *wēkam* means *heat, anger, vengeance*, etc.

The stem of the past is *wê-nt* (*nt* = *ṅṟ*) : We find *njs* and *-ssu* for *nt-*, in : *wenjs-am* (note short *e*), *anger, vengeance*; *wessu* (from *weṟṟu*), *burning, ardent.*

To sum up, the stems of root *ai* are : *ai*, *aik-*, *aint-*, *ainjs-*, etc. In the chapter of the "Numerations" I show that the etymological sense of the words used to exprss the heads of series, with the numerical values 4, 5, 10, etc., is *series*.

From *ai, series,* is derived Tamil *ai, five* ;

From stem *aint* . . . Tam. *aintu, five* ;

From stem *anjs-* . . . *anjsu, five* ;

ai = *a* ; e.g. *paiyal, payal, child* ; *araisaṅ, arasaṅ, king.*

From *anjs,* with labial development : *panjsu, five.*

With *aint* (*w-aint*) is connected Gr. *pente, five* ;

With *panjsu* is connected Sanskrit *pancha, five* :

We find therefore a first *panjsu* in the line of *Numeration.*

Let us pass to the line of *generation* ;

ai as a noun, means 1) *husband, wife* ; 2) *father, mother,* 3) *master, priest, king,* 4) *phlegm,* 5) *smallness, tenuity,* etc. These last senses will be better understood below.

With labial development in *ai* :

Tam. *wai,* 1) *point, edge,* (sense *piercing*), 2 *blade, grass, straw.*

Tam. *pai,* 1) *womb, sac* (pierced), *birth, intestine, viviparous animal,* 2) *light, splendour,* (figurative s, *piercing*), 3 *green colour.*

In the two words above we find primitive senses.

With find the labial sound development in :

(Tam.) *way-am,* also written *wasam,* 1) *proper, favourable state,* 2) *strength, power, vigour,* 3) *birth,* 4) *possession,* 5) *submission, state of subjection* (neg. sense of *ruling, power*), 6) *water* (primitive sense *flowing*), 7) *horse* (vide roots *ur, uy, Generation*), 8) *goat, sheep.* Compare *āyar, shepherds* ; *āyar, wise men, ancients, hermits.* A very considerable number of verbal nouns have been formed from root *ai.* I will add a few more. *aṅ-ai, son* ; *aiyai* (given as feminine of *aiyaṅ*), *girl, daughter*; therefore there was a word *aiyaṅ,* with the meaning *son* ; the plural of *aiyaṅ* is *aiyar,* which apparently is the same word as *āyar, ancients* (*father*) ; the following word supports this.

We find stem *aiw-* with labial development in :

waiw-aṅ, 1), *father* 2) *son,* 3) *lover, friend, paramour,* 4) *strong, hero, brave, valiant, waiw-an* is a masculine ; so there was a feminine *waiwa-al* meaning *mother, daughter* (opposite senses *producing, produced*).

We find stem *-aiyiṛṛ* and *aint* (ant) in :

(Tam.) *wanti, womb, waiṛṛu, waiṛu* (vid. sup. *pai*) ; (Tam.) *wantaṅ,* 1) *strong, powerful man* (vide supra *waiwaṅ*) ; 2) a *eunuque castrated man* (neg. sense, without generative power), 3) a *libertine immoral man.*

With *anjs-, wanjs-, panjs-,* are connected :

(Tam.) *panjs-āṅ,* a *new born child,* a *baby.* Here we find *panjs-,* with the meaning *child* :

Tam. *wanjsam,* 1) *a sword* (piercing), 2) *smallness* (young) ; 3) *vengeance, anger* (sense *burning* of *ai* ; compare supra *wenjsam,* from root *wê* (w-a-i) having same meanings ; 4) *perfidy, fraud,* (neg. sense of *to be,* i.e. truth) ; 5) *multitude, crowd* (*joining*).

The verbal noun *aiyam* means 1) *phlegm* ; see above *wantaṅ, strong man, brave man, eunuque,* etc., 2) *fear,* 3) *doubt, hesitation,* etc., these meanings are negative senses of *strength, assurance.*

In this sense, with *anjs-,* are connected. (Tam.) *anjsu, to be intimated* ; *to fear.* (Tam.) *panjs-āri, to be quenched, extinguished,* sense of *ai-.*

So the three identical forms *panjs-* are derived from root *ai,* but are three different words, whose formations followed three different channels, so far as the senses are concerned. Originally, their ontologically connected senses were contained in the same root.

PARALLELISM OF THE TAMIL ROOTS *AI, UṚ* AND LATIN *URO*

In the next chapter, I will treat the question of the Genealogy of the meanings of words. A parallelism between the Tamil roots *ai, uṛ* and Latin *uro,* will show the great lines which have been followed. The chronological order of meanings in the act of generation corresponds to the physical phenomena, i.e. 1) *to rise* (in the animal order), 2) *to ride, to rub, waddle,* 3) *to adapt,* which contains the senses *joining, joined, piercing, pierced,* 4) *to burn,* i.e. *consuming, consumed, absorbing, absorbed,* ancient sense of *eating, drinking,* etc., 5) *to flow,* 6) *to grow cold, to be extinguished, disgusted, enervated,* 7) *pierce through, burst, be delivered,* i.e. *to be, born,* 8) *to bear, to produce,* causative sense of *to pierce through,* etc.

We have seen that *ai* means *to approach, to couple, to be tied two by two, to press or embrace in one's arms, to join, to burn, to be extinguished, to deposit, to receive, to nourish.*

We have seen that the verbal noun *aiyam* also written *ayam* means 1) *water, phlegm, mud,* (etymol. sense flowing), 2) *horse,* the etymological sense of which here is not the *ridden one* but *the riding one, rider.* This sense will become clear below. As I have said, the meanings lost in the roots are found in the verbal nouns. We have seen and we will further see in the chapter of Generations under heading *roots ûr, ûr, uy,* etc., that:

Tam. *ûru* means 1) *to mount* (i.e. *to cover* biologically), 2) *to stretch one self,* 3) *to ride, to rub,* etc.

Tam. *ûrti,* (verb noun), *horse, bull.* The meaning is *mounting* (ûru, 1), the sense of Basque *estal* (quod vide supra) *the stallion to cover the mare.*

Tam. *uy,* 1) *to ride,* 2) *to join,* 3) *to escape* (*from the womb*), *to be delivered,* 4) *to be made* (born).

Tam. *uṛu,* 1) *to join,* (uy 2), 2) *to produce,* etc.

Tam. *ūṛu, ūṟṟn,* 1) *to spring out, flow,* 2) (the juice) *to penetrate,* (*absorbing, absorbed*), 3) *to rain,* (*ūṛal, juice, sap, issue*) ;

Tam. *uṇṇa,* verb derived from stem *uṇṭa* of root *uṛa* (*uṇṭa*> *uṇṇa*), 1) *to eat, drink,* (*absorb*), 2) *to be,* sense of *uṛa.* The root of *uṇṇ* is *uṇ*; (Tam. *uṟṟuṇṇa,* (*uṟṟu-uṇṇa*), (lit. *the issue being absorbed*), *to be shed, exhausted, to die,* lit. *to grow cold,* sense of *āṛa* and *īṛi.* Let us turn to Latin.

L. *uro* means 1) *to rub, to warm by rubbing* ; Latin *urus, a wild bull* ; Comp. Tamil *ūrti, bull, horse,* etc. ; 2) *to ulcerate, to wound,* (*to prick*) ; Latin *urtica,* a) *nettle, the pricking and burning plant,* b) *the spur of lust,* c) *lusty desire,* d) *itching, burning sensation.* Comp. Basque *osina, asuna, nettle,* from Tam. stem *ūriṅ-*; *ūriṅ*>*usin,* 3) *to burn, consume, torment, to inflict pain,* 4) *to dry up,* (*to be emptied, deprived of sap, to die*) ; 5) *to be burnt by the cold.* The etymological sense is *to be frozen by* (an excess of) *heat, to be extinguished, to die,* Tamil *sāka,* means a) *to love passionately,* b) *to die.* In some American dialects, *burning breast, love,* and *death* are synonyms.

(Lat.) *urina*, (Tam.) stem, *ūriṅ*>*ūrn-t*) a) *semen, virile*, b) *urina*.

(Lat. *urgeo* (stem *ūruk*), *to press*; Greek, *orgao, to be in heat, swell, etc.*

I confine myself to this for the present.

CHAPTER VIII

GENEALOGY OF THE MEANINGS OF WORDS

This question is so new in linguistics, that it would seem that any attempt to solve it, could only be considered as a very hazardous enterprise. However, the conclusion which will emerge from the accumulation of facts, will appear to be as clear as any point in science. For, the result of our observations does not rest on a few isolated facts, but on all the facts of the Mediterranean or Turanian, Semitic and Aryan languages, connected with the question. They are connected by hundreds of roots, beginning with practically all the letters of the alphabet and being uniformly the same as regards meaning.

As we have seen in the *Genealogy of the Sounds*, the first utterances of the human speech were the most elementary sounds of the articulate voice, i.e. the vowels *a, i, u, e, o*. After its birth, the human speech had necessarily a slow growth. For a long period, the terminology remained very limited. Still the primitive man was surrounded with absolutely all the natural phenomena which strikes our senses to-day. Between these phenomena and the vocabulary existing to express them, there was a hopeless inadequacy. Till the infancy of the language, primitive man seems to have managed with the vowels alone. At this stage, the primitive sounds assumed definite though very varied meanings.

Primitive philology obviated the lack of terms by reducing phenomena into groups. The agents of an action, the means or things used, the effects, all the phenomena taking place in it, were all denoted by the word used to express the action itself.

If the primitive dictionary was reconstructed, it would, I may venture to say, consist of two series of words.

The first would be a list of words, having as meanings the names of everything connected with the action and of the phenomena taking place in it. These things and phenomena centre round the action which gives them their name. It is what I have called ontologically connected meanings.

Between these meanings, there was no synonymy, as synonymy is understood now in the language. The word synonymy as it is used now would be a misnomer, in the present question. I take the definition from two dictionaries "*Synonym* (Gr. *sun-onoma*), *a word having nearly the same significance as another*"; "*is said of words having nearly the same signification, as blade and sword.*"

Synonym means *name with.* Here, *two different names* apply to *the very same thing*; the same *sharp edge weapon* is called *blade* and *sword*, two words of different origins. *Synonym* in the sense we would use it, for words having ontologically connected meanings is *name with*, i.e. *the same, identical name* (homonym) for entirely *different things*. E.g. Eng. *file*. It applies to the *tool*, the *file* (sense *piercing*, Tam. *wil*), and to *file, a bundle of papers* (sense *joining*, T. *wil*).

One of the particular notions of the action of which I have spoken, gives to the root a direction in which it branches off, to form in the same direction a family of words, e.g. in the field of *progeny*.

In the same first series, the same or nearly the same word would be repeated, but this time meaning a different phenomenon, this particular notion of the action gives to the root another direction, in which it branches off to form there also a group of words, e.g. in the field of *numeration*, and so on.

The second series would be the list of the different ontologically connected meanings of the words of the first giving as significations, the things, phenomena, etc., expressed by the word, in the *vegetable*, *animal*, and *intellectual* kingdoms. It is what I would call *universal* meanings.

This characteristic of ontologically connected and universal meanings of the primitive dictionary, has remained the prominent characteristic of the Dravidian dictionaries. In the use of Dravidian lexicons, and the same thing may be said of philology in general, the primitive meaning, which I call, the soul of the word, should always be kept in view. It is the connecting thread of words which have taken specific, grafted, extensive, figurative and abstract meanings. I will give an example of the first and one of the second series.

The Tamil root *wiḻ* (also written *piḻ*) means *to split, to separate, to burst, to embrace, to divulge, to say, to open, to blossom*, etc. Root *wiḻai* (verbal noun of *wiḻ*) means *to appear, to be produced, engendered, born, to grow, to ripen, to bear fruit*, etc.

piḻḻai (verb. n. of *piḻ*) means *child, young animal, young tree*, etc.

There is no connection between the meanings *to split, to embrace, to blossom, to divulge, to say*. Taken in their proper and figurative senses, they are all verified in the act of generation. They are ontologically connected meanings. Let us take now the Sinhalese words *pili, branch, testiculi* and *piḻi, cloth, fruit, tree.*

No Sinhalese dictionary gives the etymology of these words, and no connection between them is to be found in Sinhalese; but if I go to the soul of the word, i.e. to the meaning *bearing fruits, seeds, of wiḻai*, the connection between the meanings *branch, testiculi, tree, fruit,* is quite lucid. As to the word *cloth* (literally *woven*) I find its ontological connection with *fruit, testiculi*, etc., in the meaning *to embrace*, (*to join*) *of wiḻ.*

The question which comes next is: where are the primitive meanings to be found? Obviously, first, in the primitive sound. This primitive sound, whatever it may have been, was absorbed and replaced by the vowels indicating spacial relations, a, i, u, e, o, as explained above.

The generic meaning of these roots *ā, ī, u, ē, o*, as we have seen, is *fitting, adapting*; but this meaning is figurative, and as Max Müller says, as well as common-sense, the figurative meaning has always been preceded by the proper meaning. The proper meaning of these roots was therefore *adapting physically*. The idea of *adapting* conveys something more than simple contact; it conveys the idea of mutual penetration which we find in the Latin *cardo, pivot and socket, copula, sexual connection* (co-piḻ), *bond, leash*.

Therefore, the word *adaptation* contains the two ideas *joining, piercing*, which are inseparable in the act itself, no less than in linguistics. That this adaptation applies primarily to the act of generation will be made clear by an accumulation of facts. Before proceeding further, for the intelligence of what follows, I will

enumerate summarily the primitive meanings and those evolved from them. They should be understood in the active and passive sense. The very first seems to have been to *wallow* (oneself) *to creep, to ride, to press, to beat, to rub*. The meanings *to pierce, to join*, followed. These dominate the human speech; then the meanings *to flow, to absorb, to consume, to burn, to shine.*

In the act of generation, *to pierce* refers to two phenomena. The first is obvious. The second is the eclosion of the progeny, be it a flower, a child, a winged or other animal, the bursting, the breaking forth, *to escape, to deliver*. The words meaning *to pierce* adopted a second sense, i.e. *to fructify, to engender*, etc., in the active and passive sense. In the active sense it is the parents who engender; in the passive sense it is the children who are engendered. Hence, the common name for both.

The organs took also their name from the same word. In some dialects, the names for the male and the female are simply the names of the organs. From the idea *to engender*, followed quite naturally the meanings *to create, to make, to bear, to give, be made, to live, to be*; *to be made* is *to be done*; hence, the meanings *to finish, to die* which primitive roots possess.

From the idea *to bind* followed the meanings *to adhere, to love, to protect, to defend*, etc. From the idea *to absorb* followed the meanings *to consume, to eat, to drink*, and the figurative meanings *to suffer, to enjoy, to languish, to burn, to shine, to cook*, etc. From the idea *to flow* followed the meanings *to pollute, to enerve, to disgust*, etc. The meaning *to rub* was used to form the names of the limbs. Most of the limbs are *cardones*, i.e. *pivots* and *sockets*, i.e. *articulations*. The meaning *to pierce* was used to form the names of the organs of the senses. The senses *do pierce* and *perceive* figuratively. From the idea *to pierce* came also the figurative meanings *to see, to know, to understand*, etc. The idea *to grow, to become a man, to be strong, to mature*, etc., evolved quite naturally from the phenomenon of growth. Words meaning *family, tribe, town, village*, etc., are common to all the primitive roots. The idea is *joined, joining*.

SENSE *END* OF THE PRIMITIVE ROOTS

All the primitive roots have the sense *ending, finishing, dying*. Of this last particular meaning I speak elsewhere.

As I show in other chapters, the sense *end* originated in two ways.

The etymological sense of some words meaning *end* is *done, made.* A thing which is *made* is *finished.*

The etymological sense of other words is taken from a natural phenomenon to which the sense *piercing* of the primitive roots gave rise. It is derived from the senses *sharp point, blunt point,* of which I have spoken in the Five Categories of words evolved from stem *āk* of root *ā* (q.v.s.). The *top-end* of a *stick,* of a *being standing,* took the specific sense *head, authority*; the *lower end* took the sense *foot, sole of the foot, inferiority* (vide Chapt. Drav. Derivations, Tam. *talai, head, authority,* Gr. *telei-os, having full authority, accomplished, ended*).

The roots of the infancy of the speech are *ā, uṛa,* (*aṛa*), and the two roots derived from *uṛa,* i.e. *tā* and *piḻ* (*utta*>*ta* ; *uṛ*>*w-iḻ*). Root *ta* formed two infinitives: first, *takka* [*ta*-(*ā*)*ka*], *to adapt, fit,* etc., sense of *uṛa.* Secondly, *tara,* root *tā* (ta+ā), *to produce, make,* sense of *uṛa* [*ta*+(*a*)*ra*].

ROOT *Ā*

Taka is *involitive* ; *tā* is *volitive* or *causative.*

With stem *āk* is connected : Sinh. *aga, point, end.* Basq. *aki-trea, to finish.*

With stems *ākiṛa* and *ākal* are connected :

Tam. *ākaram* (Sansk. *ākara*), 1) *place, seat, possession* (*akam*), 2) *crowd* (*joining*), 3) *excellent, superior* (top-end) ;

Tam. Arab. Pers. *ākar, end, complement, conclusion.* The etymol. sense may be *lower-end* or *made, finished.*

Arab. *akhir, end, conclusion* ;

With stem *āṅatu* :

Sinh. *anta, limit, end* ; *death* ; *antīma,* composed of *anta, end* and *ima,* which means also *end,* lit. *the end of the end,* i.e. *last,* or *ant*(*a*)*īma,* lit. *coming to the end.*

Sansk. *anta, end,* etc.

Gr. *anti.* Lexicographers give to this word as original meaning *over against.* The only sense Sansk. *anti* has, is *before.* Burnouf remarks that it is not used. Here again can be seen the priority

of Greek over Sanskrit. Gr. *anti* has the senses of *āṅatu*. In composition it means: 1) *equal to, like,* 2) *corresponding,* 3) *compared with,* 4) *mutually*; these are positive senses; 5) *in opposition to,* 6) *one against another,* 7) *over against,* negative senses; 8) *in return.*

Lat. *ante, before.* Lexicographers agree that these words are allied to Sansk. *anta, end* and to O. Fries. *anda, ende,* Eng. *and.*

Tamil shows that it is so and reconciles the discrepancies of meanings by the senses of root *ā*. The etym. sense of Latin *ante, before,* is *ahead.*

We find the stems *ākkin* and *āṅatu*, with the sense *joining,* in:

Basq. *ekin, kin, with.* Comp. Basq. *eghin, to make,* sense of *ākkiṅ*;

Basq. *enda, eta, 'da,* Eng. *and*;

Lat. *et,* Gr. *te,* enclitic particle *and,* answering to Lat. *que.*

Sinh. *da,* copulative conjunction affixed to words answering to Basq. *'da,* Gr. *te* and Lat. *que.*

With stem *ākkuw-*:

Lat. *que* (*qwe*), copul. conjunction affixed to words, *and.* It expresses also 1) *an assertion, in truth* sense of *am, yes, it is,* 2) *a conclusion,* sense *ending,* 3) *a contrast* (Tam. sense *though being so, āṅālum*), 4) *analogy* and *difference,* positive and negative sense.

Basq. *akaba-trea, to finish, achieve*; *atchu-trea,* from Tam. part. *āssu, done,* pronounced *ātchu, to finish.*

Basq. *kābüa* [(*ā*)-kkuw-], *point, extremity, summit.*

With stem *ātal*:

Gr. *telos, end*; *teleō, tellō, to make, to accomplish,* (Tam. *tara,* root *tā,* q.v.s.)

Tam. *tīr, to finish* (*ta-uṛa* = *tal, tul, tir*);

With *tīram* and *tīrum*:

Gr. *terma, limit*; Lat. *terminus, limit, boundary*;

With *takam* and *takum* (root *ta*, q.v.s.):

Gr. *tekmar*, *tekmār*, lit. *the end*, *the boundary*; *tekma-aṛ*, *tekma-uṛ* (*a*+*u* = *ō*).

ROOT *UṞU*

Tam. uraḻ, verbal noun, for *ural*, 1) *equal*, 2) *intelligence*, *uḻḻam*), 3) *hatred*, 4) *middle*, 5) *end*.

Tam. *aṛuti*, *iṛuti*, verbal nouns of *aṛu* and *iṛu* (= *uṛa*, *uṛu*), *end*.

It can be seen here that *uṛu* is also written *aṛu* and *iṛu*.

Tam. *īṛu* (verb. noun), *term*, *limit*, *boundary*, *end*, *death*.

Basq. *il-trea*, *hil-trea*, *to die*; *hila*, *death*; compare *aki-trea*, *to finish* (q.v.s.).

Sinh. *ula*, *ul*, *sharp point*, *spike*, *stake*;

Lat. *ul-timus* (superlative) lit. *the very end*, *last*; answering to the Sinh. expression *eka ul tamay*, *that is the very point*.

Sinh. *isā*, a copulative particle, *and*, answering to Sinhalese *-da* (q.v.s.).

Sinh. *isa*, *iha*, *hisa*, *head*; *ihi*, *with*, answering to *isā* and *da*.

With *ākal* (ak-uḻ), *ākkiṛ*:

Tam. *akkiram*, 1) *top*, *summit*, 2) *priority*, *superiority*;

Gr. *kara*, 1) *the top*, *summit of any thing*, 2) *head*.

Gr. *kureō*, *kurō*, 1) *to happen*, 2) *obtain*, 3) *meet with*, etc., all senses of *ā*. This is a connecting link.

Gr. *kuroō*, *to accomplish*, *make valid*, *ratify*.

Gr. *kurios*, 1) *decisive*, *valid*, 2) *exact*, *literal*, 3) as substantive, *owner*, *possessor*, *lord*, *master*, *God*.

ROOT *PIḶ* (*WIḶ*)

With stem *wiṇṭ*:

Tam. *piṅ*, *piṅṅum*, *after*;

Lat. *finus*, *fine*, *thin* (sense *pointed*, *piercing* of *piḷ*);

Lat. *finis*, *end*.

SENSE OF ABSORBING, CONSUMING OF THE PRIMITIVE ROOTS

The sense, *absorbing*, *consuming*, *flowing*, *dying*, require explanation. The sense *consuming—consumed*, *absorbing—absorbed*, is one of those centering round the act of generation. Its connection with other meanings born from it, is not clear at first glance, and as words having these meanings are pretty common, it will be useful to show their origin and connection. The words meaning *to suffer*, *to enjoy*, as their causative correspondents to *torment*, *to pain*, *to hurt*, etc., and *to eat*, *to drink*, etc., are in the case.

As I have said, the physical phenomenon gives rise to the abstract idea. In this case, the analogy existing between the absorption of the physical enjoyment of e.g. eating, and the sensation of satiety, when satisfied, with anologous pleasant or unpleasant feelings experienced in other circumstances, transferred the abstract idea or notion of some phenomena to others, and both were designated by the same term : e.g.

Tamil *ai* means *to burn*; *tâkai* means *to burn*, *consume*, *devour*, *digest*; the verbal noun *tâkam* means 1) burning, 2) combustion, 3) desire, 4) thirst;

Tamil tî means *to burn*; the derived word *tîpaṅam* (stem *tīw-āṅa*) means 1) *great light*, 2) *appetite*, 3) *hunger*, 4) *food* (consumed, *absorbed*), etc.

This generic notion of *consuming* is a connecting link between words which apparently are of different origins, e.g.

Gr. *Pascho*, *to suffer*, *to be ill* (to be consumed);

Lat. *Pasco* : 1) *to feed* (*to make to absorb*), 2) *to rejoice*, *to satiate*.

The number of facts found in ancient languages leave no doubt as to the ontological connection of the meanings given above and others. E.g., are connected with *piḻ* (q.v.i.):

Sansk. *bhaj*, *to split*, *divide*, *to have sexual intercourse*, *to love* (fig. sense of *to adhere*);

Sansk. *bhash*, 1) *to burn*, *shine*; 2) *to eat*, *devour*; 3) *to frighten*, *to threaten*.

Sansk. *pach*, 1) *to cook*, 2) *to ripen*, 3) *to consume*, 4) *to digest*, 5) *to torment*.

Sansk. *bhuj* 1) *to enjoy*, *perceive the fruit*, 2) *to eat*.

Tamil *âra*, 1) *to join*, 2) *to have*, 3) *to abound*, 4) *to enjoy*, 5) *to eat, to drink*, 6) *to calm down* (*satisfied*), 7) *to cease, stop*.

Tam. *ârkka*, causative of *âra*, 1) *to join, tie*, 2) *to shine*.

Sansk. *ark* (stem *ârk*), 1) *to burn*, 2) *to consume*: *arka*, the *sun*.

Tam. *ârti*, 1) *joy, pleasure*, 2) Sansk. *ârtti*, (Tam. stem *ârt*) *torment, affliction*.

Sansk. *ardani*, 1) *fire*, 2) *illness*.

Sansk. *rati* (vid. *ârtti*), 1) *pleasure, enjoyment, lust*, 2) *sexual organs*, 3) *sexual pleasures*.

Sansk. *radh*, *to hurt, wound, kill, causative* sense of *to suffer*. Sanskrit has hundreds of roots having these meanings. In the building of Sanskrit, they seem to have been given to roots as negative sense of roots meaning *joining*, to which they also gave the sense *to go, to go to*; of these Sanskrit has over 350.

With stem *ârw*:

Sansk. *arw to strike, to kill*.

Sansk. *arb*, *to wound, kill*.

With *âr*, *ârk*, *ârt*, in which assimilation of *r* took place.

Sansk. *as* 1) *to acquire*; 2) *to enjoy*; 3) *to eat*;

Sansk. *as*, 1) *to take*, 2) *to shine, to go*;

Lat. *esca*, (*ârka*) *food*;

Gr. *estio* (*ârtti*) 1) *to consume*, like fire, eating or diesease; 2) *to eat, to devour*; 3) *to vex* or *annoy*; 4) *to bite*.

With root *â*:

Root *ai* means *to embrace, burn*, etc.; â means *to join, to cook, to be finished* (to die) etc. The causative *âkka* means *to finish*, etc.

We have seen (see above root *â*) that a considerable number of words like *mollis, soft, mel, honey, mel* (ior), *good*, etc., are derived from the verbal noun âmal of root *â*, by the dropping of the primitive vowel.

With *âmal* are also connected:

Tam. *mella, me<u>ll</u>a* (adv.) *softly, slowly, little by little, delicately*.

Tam. *mella* (derived verb), 1) *to chew slowly, to masticate*, 2) *to scold, to jest* (neg. sense).

Tam. *mâḻ*, 1) *to finish, deperish, to be lost, to decline, to die* (sense of root *â*) *to rot, become corrupted.*

The stem of the past tense of *māḻ* is *māṇṭ*.

With *māṇṭ* are connected :

Tam. *mânta*, 1) *to rot inside* (digest), *to be reduced, become small,* 2) *to pacify, calm down* (sense of *â*), 3) *to die* (all senses of *mâḻ*), 4) *to eat, to drink.*

The stems of *mânta* are *mânta, māntuk, māntuw-*; verbal nouns :

mântutal, mântuwal, etc.

With *mânt* are connected :

Sansk. *mand*, 1) *small, apathic, slow* (Tamil : *mânt*), *lazy*, 2) *ill, sick, vile* (neg. sense of *â*), 3) *drunk*, (comp. Sinh. *bîlâ, having drunk, being drunk*), *mad, sleepy.*

Sansk. *mand* (verb), 1) *to rejoice* (*â*), 2) *to shine* (burn), 3) *to be praised* (fig. sense), 4) *to be slow, languishing*, 5) *to get drunk,* 6) *to sleep.*

Lat. *mando, to chew, devour*, sense of *mella* and *mânta* (quod vide supra) ;

Lat. *mando, a glutton.*

With stem *mānduk-* :

Lat. *manduco, to chew, to eat* ; *manduco, a great eater, a glutton.*

With mântuwal- :

Lat. *mandibul -a, -um, the jaw.*

I show in another chapter that infinitives ending by a liquid (y, r, l) often have another infinitive ending in *ka* from which are formed different stems and derived verbs. Compare Tamil *amar, amarta, amala,* to join, (vide supra).

With the verbal noun *māḻtuk-* of an obsolete infinitive *maḻtta* and stem *amarttuk* of *amartta* are connected (z+s) :

Gr. (Lat.) *mastichẹ, mastic, a kind of gum* (sense joining), *sticking.*

The gum of the tree (Gr.) *schinos*, called in Latin *lentiscus.*

So called because used for chewing in the East.

Lat. *mastico, to chew, masticate.* Provençal *mastegnar*, Fr. *mâcher* (*māḻtuk*>*mastuk*).

With stem *mâḻtt* or *mâḻutt-* :

Lat. *mordeo, to prick, pierce, bite*, etc.

With root *tu* :

I show in another chapter that roots *tu, ta, tî, tâ* are derived from stem *uṟṟa* (utta) of root *uṟa*, by the dropping of the initial vowel. Tamil *ta*, infinitive *takka*, means to *agree, be becoming, proper, capable, possible, to belong* ; all senses of *uṟa*.

Tam. *tu* means 1) *to have pleasant* or *unpleasant feelings, to feel pain or pleasure* (posit. and neg. sense of *uṟa*), 2) *to eat, drink*.

The stems are *tu, tuk, tut, tup, etc.*

With *tu* are connected :

Sansk. *du, dhu, to torment, vex, afflict*.

With *tuk* :

Sansk. *dukk, to cause pain* ; *tuk, to vex*, etc.

Sansk. *tush*, 1) *to calm down, be pacified*, 2) *to be satisfied, to rejoice*.

Sansk. *dhicks, to burn, kindle*.

Sansk. *tik, to hurt, kill* (causative of to die) *tij, to sharpen*.

Sansk. *tigma* (stem tukkam), 1) *piercing, penetrating*, 2) *bitter*, 3) *hot, burning* ; *dah, to burn, to torment*.

With *tut* :

Sansk. *tud, to wound, hurt, strike* ; *tuttha, titha, fire*.

With *tuw* :

Tam. *tuwa*, 1) *to enjoy*, 2) *eat*, 3) *taste*, 4) *perceive*.

Engl. *toper, a great drinker*.

Sansk. *tub, tup, tuph, tumb, to vex, ill-treat, torment*.

(Sansk. *dhûp, to shine*.

Gr. *tōpeuō, to cajole, to flatter* ; compare Gr. *thuō, to rage*.

I give in another chapter the large family of words derived from root *tí, to burn*, etc.

We find a parallelism of meanings in the family of *mâḻ* and of *tu*.

Tam. *tûngka* (stem tuk), 1) *to rot, fade, deperish*, 2) *to be indolent, lazy*, 3) *to pour out, to sleep*.

Tam. *tunjsa* (*tum-sa = sey*), 1) *to rot, fade*, 2) *to be strong, firm*, 3) *to be indolent*, 4) *to sleep*, 5) *to die*.

SENSES OF *FLOWING*, *DYING*, ETC.

With the senses *flowing*, *dying* will be noticed other ontologically connected meanings.

Uṟu (infinitive *uṟa*) is also written *iṟu*, *ira*, etc. As will be seen below, these roots have meanings in common, and are one with uṟa.

Iṟu, infinitive *iṟukka* means 1) *to join*, 2) *to split*, 3) *to twist* (vide chapter Parturition), 4) *to pour, distil, flow*, 5) *to stop, cease, finish*, 6) *to acquit*, 7) *to pay*, 8) *to say, answer*.

Iṟu (infin. *iṟa*), 1) *to split*, 2) *to pour*, 3) *to stop*, 4) *to become bad, rot*, 5) *to be extinguished*, 6) *to decay, deperish*, 7) *to die*. Compare Tamil root *ai* (quod vide), 1) *to join*, 2) *to embrace tightly*, 3) *to burn*, 4) *to extinguish*.

Iṟa (inf. *iṟakka*) *to walk, pass, die*.

Iṟu (inf. *iṟukka*), 1) *to exist, be*, 2) *to live*, 3) *to dwell*.

Irukkai (verbal noun), 1) *existence*, 2) *dwelling, house* (akam), 3) *town, village*, 4) *a seat, a chair*.

I think I have made pretty clear that the senses *consuming burning, shining, eating, drinking, digesting, cooking, flowing, dying* are ontologically connected.

Facts illustrating the above connections will be noticed later. The different phenomena of the act of generation, as was to be expected did not strike the mind of the different individuals in the same way. Some particular phenomenon draw especially the attention of one; another phenomenon, the attention of another. So different notions of the act as a whole, were created in the mind of primitive man. As the phenomena were always the same, the notions were equally so. The notions which happened to be the same in the minds of respective individuals met and formed the nucleus or embryos of the meanings. As all the phenomena and meanings referred to a single act they went by the same appellation or name. Dictionaries, specially the Hebrew dictionary, contain series of roots, identically or almost identically spelled, with different meanings, and given as different verbs or nouns. In fact, all are one and the same word with the ontologically connected or derived meanings of the primitive roots. e.g., Lat. (*cog-nosco, to know*, and *nasci, to be born*; Heb. *yada, to know*,

and *yada to pierce*, are respectively the same word *piercing* in the proper and figurative sense.

We have seen that the meanings *piercing-joining* were found in the figurative meaning of *fitting, adapting*, of the first vowels. The Tamil root *ī* has kept the proper sense in its meanings *to split, to divide, to give*; in the derivative verbs *īnta* (stem int-, of root i), *to join, to adhere, to augment*; in the deriv. verb *īṅa* (stem *īnn*), *to bring forth, to deliver, to shoot off, to flash rays* (figur.), *to bear ears of corn*). Connected ontological meanings are also found in verbs derived from the stems of the tenses of the first roots as Sanskrit *aw* (stem āw), and Greek *echo* (stem *āk*, of Tamil root *ā*). The Sanskrit root *aw* sums up pretty accurately the meanings given above.

Sansk. *aw* means :

1. *to divide, to split* ;
2. *to love*, (means *adhering*) *to protect, to guard, to defend* (meanings of Gr. *echō*, quod vide infra) ;
3. *to beat, to strike, to go to, to enter* ;
4. *to consume, to wish for, to burn* ;
5. *to eat* ;
6. *to hear, to listen* ;
7. *to understand, to know* (Gr. *echō*, 4) ;
8. *to grow* ;
9. *to become master, to be owner, to be able* (Gr. *echō*, 5) ;
10. *to make* (Gr. *echō*, 6) ;
11. *to be* (Gr. *echō*, 2) ;
12. *to acquire*, (*to have, to be to*), *to seize* (Gr. *echō*, 3).

Greek *echō* has in common with Sanskrit *aw* the following meanings : 1) *to guard, to protect, to defend* ; 2) *to be* ; 3) *to have, to possess, to seize* ; 4) *to know, to understand* ; 5) *to hold strongly, to master* ; 6) *to cause*, causative of *to make*, 7) *to be attached to, to be associated with* (*to adhere*).

Besides, *echō* has also the following derived meanings :

1. *to have as wife, to keep in one's house* (see below Gr. *agō*, 2) ;
2. (with *en gastri*), *to be pregnant* ;

3. *to dwell, to inhabit* (*to be in*) ;
4. *to suppose, to conclude* ;
5. *to resist* (neg. sense) ;
6. *to lead, to guide* (Gr. *agō*, 4, 5) ;
7. *to abound* ;
8. *to rise* ;
9. *to extend, to reach* ;
10. *to bear, to wear* ;
11. *to refrain, to stop, to abstain.*

Greek *agō* (Tam. stem *āk*) means :

1. *to take, to take away* ;
2. *to take* (*a wife*) (Gr. *echō*, 1).
3. *to make, to build* ;
4. *to lead* (*echō*, 6) ;
5. *to educate, to bring up* (*echō*, 6) ;
6. *to hold* ;
7. *to observe, to consider* (Skt. *aw*, 9 ; Gr. *echō*, 5) ;
8. *to be heavy* ;
9. *to speak, utter.*

The ontologially connected meanings are also found in a considerable number of words which have reached their full development. As this study is only a general view of the question, I will confine myself to a few facts.

Tam. *kūṭa, to join, to meet, to have sexual intercourse, to become, to be proper, suitable, to agree, to consent, to be possible.*

Tam. *kuṭai*, verbal noun of *kūṭa*, regularly formed by the shortening of the vowel of the radical, *cavity.*

Tam. *kuṭai*, verb derived from *kuṭai* (verb. noun), *to pierce, to excavate, to break the heart*, etc.

Tam. *pulla, to couple, to join, to embrace, to adhere, to agree, to consent*, etc.

Tam. *pullam*, verbal noun of *pulla* 1) *bull*, 2) *flower which has opened* (lit. piercing).

Sansk. *bhaj, to divide, to split, to have sexual intercourse, to love, to honour, to respect, to distribute* (*to give, to bear*) *to execute, to possess* (*to be to*), *to use*, etc.

Tam. *poṛi, seal, print, letter, writing,* (lit. *pierced*), *joint, lineament, articulation of the fingers, organs of the senses, spark of fire, intelligence, knowledge* (lit. *piercing*), *growth*, etc.

Tamil *kūṭa* and *pulla* have the meanings *to agree, to consent, to adapt*, of the primitive vowels; but they mean also *to couple, to have sexual intercourse.* So, it is obvious that the adaptation expressed by the primitive vowels refers to the act of generation.

The narrow limits of an article do not allow me to illustrate in detail every one of the ontologically connected meanings on which I have spoken. I will take only the stems of one root confining myself to the idea of piercing with the addition of some other meanings to show the ontological connection. I leave also aside the vegetative and figurative field. The two radicals in question are *piḻ*, also written *wiḻ* and *piṇṭ*- or *wiṇṭ*- stems of the past tenses of *piḻ* and *wiḻ*.

The fact that the stems of the past tenses of Tamil exist as roots in other languages, shows that these roots are derived from Tamil.

ROOT *PIḺ*

Tamil *piḻ* (puḷ) is derived from the more primitive root uṛ- (uḷ). The numeral *one*, in different languages, shows it. The Tam. root *uṛ*- and its stem *uṇṭ*, with the sense *equal, adapted*, has been used to form the numerals *one*, in most languages. This is established in the chapter " Origin of the Numerations."

In some languages, *uṛ* developed the labial, as in Turkish *bir, one.* In others *uṇṭ* did the same as in Basq. *bat, one.* Identical and similar words, like *bir, bar, bat*, etc., will be found below, but with the sense *having pierced*, i.e. *son, daughter*, etc.

STEM *PIḺ* OR *WIḺ*

I *Tamil Family*	II *Hebrew Family*
piḻḻa, to split, etc.	*pūl, to divide*, etc.;
piḻka (infin. in *-ka*) *to split*;	*būr, to pierce*;

I

Tamil Family—(contd.)

wiḻa, to split, to blossom, to embrace, etc.

piḻawu, split

wiḻawu / *piḻal* } *vulva, split* ;

Icel. *pila, arrow* ;

piḻ, foetus, embryo ;

Melville, (*Kakadu* dialect), *pāra, man, penis* ;

Compare kumāra, woman, vulva ;

piḻḻai, 1. *child*,
2. *foal, young animal, young bird*, etc.
3. *young coconut tree* ;

pāl, milk, sex, sap ;

Sinh. *pẹle, to split*. Vedda dial. *pẹlila* (part.) *born* ;

wilai, to germinate, to be born, to fructify ;

piri, to split ;

piṟa, to be born, etc.

peṟa, to engender, etc.

pirāṅ, master ;

poṟa / *pari* } *to bear*, etc.

pala (*-m*), *point, sperma, fruit* ;

pal, tooth, (lit. *splitting*) ;

palōni (a + u = o) composed of *pala* (see above) and *uṇ*, *absorbens, vulva* ;

pisa-m, penis, sperma ;

II

Hebrew Family—(contd.)

būl, to produce ;

bāra', to cut, to create, to make, to form ;

bārē', to nourish ;

bārāh, to cut ; comp. *bāra*, (q.v.s.)

bārāh, to nourish ;

bārāh, to separate ;

phārā, to produce ;

phārāh, to produce, to engender ;

pharāh, to bear ;

phĕrāh, to pierce ;

phārā, to cut, to break ;

parach (from Tamil stem *piḻk*) *to pierce, to blossom, to escape from the womb* ;

bārach, to pass through (Tam. piḻk-) ;

bā 'al, to be husband or master, to marry ;

bar, son ;

bar, grain, corn ;

(Chald.) *bar, son, grandson, descendant* ;

(Chald.) *bar, field*, (lit. *bearing*) *country* ;

All the words which appear above, even those having identical spelling, are given as different words in the dictionary. The Tamil root *piḻ* has been very prolific in Hebrew.

We will see some more below.

Bantu words meaning *man* (male) have the sense *child* in Sinhalese, E.g.

I

Tamil Family—(contd.)

pīsi, father (*pīl>pīs*) ;
(Sumerian) *bir, child, young animal, chicken.* Comp. Tam. *pi<u>ll</u>ai* and Lat. *pullus* ;
(Akkad.) *biru, child, lamb* ;
(Egypt) *par, per* (*t*), *progeny, descendant.*

II

Hebrew Family—(contd.)

(Bantu) *-balaya, man* ; Sinh. *bālayā, child,*
(Bantu) *-balaka, man* ; Sinh. *bālikā, girl* ;
(Tam.) *pāla-ṅ, guardian, child* ;
Sinh. *bālā, female* ;
Bantu *bala, man.*

III

Sanskrit Family

bhil, to pierce ;

bil, to split ;

phal, to split, to fructify ;

bāla, 1) *child* (Tam. *pāla-ṅ*), 2) *foal* ; Tam. *pālaṅ* means : 1) *guardian, protector,* 2) *newly born child* (vid. sup. *pi<u>ll</u>ai*) ;

buli, vulva ;

phālōni, vulva (vid. sup. Tam. paloṅi) ;

(Persian) *pūr, son* ;

phala, fruit, result, gain, reward, gift, menstruae (sense *flowing*), *point of an arrow, of a sword* (sense *piercing*), *sock,* etc.

phāla, sock, plough-share, tissue of cotton (sense *joining, woven*)

phulla, blown (of plants and flowers), *opened* ;

bhRi, to bear, bring, to support, nourish, to give to self, to have, possess (*to be to*) ;

IV

Greek, Latin, etc.

Gr. *peraō, to pierce* ;
Gr. *pharō, to split* ;
Gr. *pharaō, to plough* ;
Gr. *pherō, to bear, engender* ;
Gr. *phoreō, to wear* ;
Gr. *baros, weight* ; *barus, heavy* ;
Gr. *phallos, membrum, virile* ;
Gr. *pōlos* 1) *young animal,* 2) *foal,* 3) *young girl* ;
Gr. *phileō, to love, to embrace, to kiss* (Tam. *wi<u>l</u>*) ;
Irish. *poll, to pierce* ;
Ir. *bru, breast* ;
Ir. *brollack* (stem *pi<u>l</u>k*), *breast* ;
Lat. *wallus, palus, pointed stick, stake* ;
Lat. *felo, to give suck to* ;
Lat. *copula* (*co-pi<u>l</u>*)) 1) *sexual intercourse,* 2) *band* ;
Lat. *foro, to pierce* ;
Lat. *fero, to bear, carry* ;
Lat. *pario, to engender* ;
Lat. *pullus,* 1) *young animal,* 2) *young bird,* 3) *foal* ;
Irish *fīr, child* ;
Lat. *filius, son* ; *filia, daughter* ;

III

Sanskrit Family—(contd.)

pal, to protect ;

bis, to split, to grow (*r* > *s*) ;

wīja, (Sinh. *biju, egg*), *seed* ;

pēla (Tam. *pēla-m*), *testiculus* ;

was 1) *to split*, 2) *to love*, 3) *to accept*, 4) *to offer* ; comp. Tam. *piḻ, to split* and Gr. *phileō to love* ;

wish, to separate ;

wis, man.

IV

Greek, Latin, etc.—(contd.)

Gr. *philios, philia* (*phileō*), *loved, beloved* ;

Lat. *puer, child* ;

Engl. *to bear* ;

Engl. *to wear* ;

Engl. *to prick, to break*, etc. (stem *piḻk, paḻk*) ;

Goth. *fula*, Swed. *fale*, Icel. *foli*, Ang. Sax. *fola*, Engl. *foal* ;

Lat. *vir, man* (the male).

Of course, all the words given above are not directly connected with or derived from the stems *piḻ, piḻk, paḻ, paḻk*, etc. In Tamil itself root *piḻ* formed a large family of slightly modified roots, in which the ontologically connected meanings specified, such as *peṟa, to engender, to bring forth* (Latin *pario*), *piṟa, to be born*, etc. It is with these words that a good number of words given above are more closely connected.

In other chapters, I will give their separate genealogies.

STEMS *PIṆṬ, WIṆṬ* OF ROOTS *PIḺ, WIḺ*

The only conclusion that can be drawn from the fact that all the words given above are written with a labial (*v, b, p, ph*, etc.) a liquid (*y, r, l*), or a liquid assibilated (*r, l* > *s*), is that they are connected with Tamil *piḻ* and *wiḻ*, which contain a labial and a liquid. No conclusion can be drawn as to their derivation, so far as the spelling alone is concerned.

The fact that the words appearing in the following tables have the same consonants or consonants of the same nature as Tamil *piṇṭ* proves that they are derived from it, as I have said. The reason is that piṇṭ- is not a *root* in Tamil, but only *the stem* of the regular *past tense* of the root or verb. The whole Tamil vocabulary is formed from these stems, as we will see by and by. Tamil is the language of unity. Therefore, all the words connected with Tamil stems originate from Tamil roots, since the Tamil stems themselves are the regular forms of the different verbal

tenses and nouns of the Tamil roots. The law of the formation of the vocabulary in Tamil is one and universal. Through the links of the regular tenses of its verbs, under the headings of the stems, Tamil groups not only its vocabulary, but also that of the other languages and brings them back to the unity of the roots.

I

Tamil Family

pinṭu, winṭu, split ;

pinṭai, vulva (verbal noun) ;

pintam, embryo, foetus, body ;

pīttai, foetus ;

winṭu, sperma, drop ;

piṭṭai, sperma ;

penṭu, wiṭu, girl, female ;

pētu, female ;

wiṭa, to split ; *to let go, to send, to throw, to deliver, to cease, to die* ;

pati, master, town ;

peṇ, female ;

(Telugu) *bidda, child* ;

(Malay)*bonda, mother.*

Sinhalese

widi, to pierce ;

wada, to bring forth ;

waḍa, to carry (a child) ;

bandā, son (Comp. Malay *bonda, mother* ;

pit, father, son ;

put, son ;

poḍi, broken ;

II

Sanskrit Family

bind, to split ;

bid, to split ;

bhid, to split ;

widh, to pierce ;

wyadh, to pierce ;

phaṭa, tooth (lit. *splitting*) (comp. Tam. *pal, tooth*) ; *phaṭa* is derived from stem *paṇṭ-* of root *paḻ* ;

pindu, *windu*, } *drop* ;

wand, to distribute ;

pati, husband, master ;

pat, to be master ;

piṇḍa, embryo, foetus, body, food, strength, power, house, etc.

pitta, bile ;

puṭ (10th cl.) *to crush, to be small, to shine, to speak,* (lit. *piercing*)

puṭ (6th cl.) *to join, to tie, to embrace* ;

puth, to crush, to break, to kill ;

pēṇ, to crush, to embrace, to go, to send ; in *pēṇ,* there is assimilation of *t* in *wiṇṭ, embracing, winn* ; in *puṭ,* there is assimilation of *n, wiṭṭ* ;

Tam. *pēṇ* means *to love, to care, to nurse, to nourish, to maintain, to mark, to honour, to respect,* etc.

I

Sinhalese—(contd.)

poda, drop ;
poddā, boy ;
poddī, girl ;
wen-we, to separate

II

Sanskrit Family—(contd.)

waṭu, young boy ;
waṇtha, arrow ;
wadhu, woman ; compare Sinh. *wada, to bring forth* ;

III

Hebrew Family

bād, separation, Heb. root ;
bādad (Tam. *piṇṭatu*), *to be separated*, derived verb ;
bātar, (Tam. *wiṭal, separation*), *to split* ;
bādak, (Tam. *wiṭak*), *to pierce* ;
ābad, to be separated, (link between primitive vowel and form *piṇṭ*) ;
(Arab.) *bint, daughter* ; *the apparent* feminine ending *t* is most likely the *t* of *piṇṭ* ;
bat, daughter ;
(Syr.) *bath, daughter* ;
pot, vulva ;
bēn 1) *child, son, grandson, posterity* ;
2) *of beasts, a young one* ;
3) of plants, *a young branch*;
bīn, būn, to separate ;
bānāh, to build ;
bānat (Tam. *wiṇṭatu*), *to bind* ;
'abnet, belt.
Sumer. *banda, bana, to separate*;
Sum. akkad. *banda, bandū, a vessel* ;

IV

Greek, Latin, etc.

(Dan.) *pind, point* ;
(Lat.) *findo, to split* ;
(Engl.) *vent, a split, a hole* ;
(Engl.) *bant-ling, a small child* ;
(Lat.) *in-fant-is, infant,* (*in-piṇṭ*).
(Lat.) *foetus* ;
(Engl.) *bite* (comp. Sansk. *phaṭa* and Tam. *pal*, q.v.s.) ;
(Engl.) *bud, to sprout* ;
(Gr.) *phituo, to engender* ;
(Gr.) *phitu* 1) *son,* 2) *young branch* ;
(Lat.) *puteus, a pit* ;
(Engl.) *pin, needle* ;
(Lat.) *penis* (Gr.) *phallos* (Tam. root *paḻ*) ;
(Pers.) *ban, tree* ;
(Irish) *ban, female* ;
(Irish) *bean, wife* ;
(Fris.) *fone, fōn, girl* ;
(Irish) *poni, a pony, a small horse* ; compare Latin *pullus* and Fr. *poulain, a foal.*
(Gr.) *bineo, co-ire,* of illicit intercourse.
(Tam.) *piṇai* means *to couple*; as subst. *piṇai*, means *agreement, consent, band, garland, desire, female of the deer, the horse,*

III	IV
Hebrew Family—(contd.)	*Greek, Latin, etc.*—(contd.)
Sum. *ban, son, daughter*; Egypt. *bant, a pair of breasts.*	*the ass, the dog, the pig, the camel, the yak* and *the elephant.*

First, let us notice how the generic meaning of *piṇt* specified in *piṇai* to become the name of a number of female animals.

I have connected Sanskrit et Tamil *pēṇ*, Greek *bineo* and Tamil *piṇai*, in the same columns, to give an instance of the gradual change of senses in the meanings.

piṇt, first applied to females in general. It became 1) *peṇtu, girl, woman, wife,* and 2) *peṇ*, 1) *female of animals*, 2) *young girl, young lady, bride* (just married), *wife*. In the civilized stage of the language, the *mere female* took another aspect; she became the *beloved one*. From *peṇ* was regularly formed by the lengthening of the vowel, the derivative verb *pēṇ, to cherish, to love ardently, to fondle, to honour, to respect*, etc.

The same process was followed in the change of senses in the word *tai* or *tay*. The Tamil root *tai* means *to pierce, to join*, etc. *tāy, mother*, is derived from it. The '*mere genitrix*' took on another aspect; she became *the loving one*; from *tāy* were derived: 1) the Sanskrit verb *day, to be affectionate, sympathising, tender, to love, to be inclined towards, to give.*

2) Tamil *tayai, goodness, kindness, compassion, benevolence, affability, favour, grace*, etc.

In the same way Tamil *wiḻ, to pierce*, became Tam. *wiḻ, to embrace*, Greek *phileo, to love*, as Sansk. *bhaj, to split* (vid. *supra*) adopted the meanings *to love, to honour, to respect.*

The same process was followed in other fields. In the root *piṇai* we find the process in the opposite direction, i.e. towards *degradation*. It had become the name of the females of a number of animals. Greek *bineo* became the term for illicit intercourse. As conclusion of this first study, we have seen that Dravidian has at its origin the vowels *a, i, u, e, o* with the dominating meanings *piercing, joining.*

This study has shown to what extent, not only Indo-European, but also Semitic and other Turanian languages are indebted to Tamil for their vocabulary. It is a furtive vista on the vast panorama which remains to be surveyed.

CHAPTER IX

CHANGE OF ROOT UR INTO ROOTS SU, (SUK), SI, (SIK) ; SIRU ; SA (SAK)

From the facts existing in ancient languages, I have concluded that root *u* was apparently the first one in the human speech ; *a* seems to have come next, as I have said. It follows that the terms used to designate the members of the primitive family are derived from the root which developed early from it. We have seen that this root was *uṛ*, *uḻ* (*uy*) *ūr*, which subsequently became *aṛ*, *aḻ*, when the spacial notions entered the genius of the speech. From the very fact of their ancientness, it follows also, that these terms fell out of the speech to be superseded by a new terminology, in proportion as languages developed. They are still to be found in dialects which, to some extent, remained primitive, and also survived, as scattered members in classical languages, as e.g. Greek *u-ios* (u) *son* ; *inis* (*uṇṭ>uṉ*), *son, child* ; *eu* (*ew-*), *good, good luck, the right, the good cause* ; *uphẹ, a web, uphao*, 1) *to weave*, 2) *to make, construct*, (*uṛu, produce*). Roots *su* and *sa* have been formed 1) by the assibilation of *r* (*r>s*) in *uṛu* or *uṛa* and *aṛu* or *aṛa* (*usu, asu*), 2) by the dropping of the primitive vowel. Let us bear in mind that *adapting* (piercing, joining), *bearing, born*, are primitive senses of *uṛ* and *aṛ*.

ROOT *SU*-

We find *su* and *sa*, in :

(Tamil) *sa*, in compound words : *sa* means : 1) *with*, 2) *good*, 3) *true*, senses of *uṛṛa*, past tense of *uṛ*.

sa, was also a verb ; the proof is that the stems of its senses exist in *saka* (infinit.) *together*, in *sat* (past tense) and *sam* (future part. *sakum>sam*, as *akum>am*), which are used in the sense of *sa*.

Tam. *su*, 1) *own, proper, belonging to* (sense of *uṛa, to be to*), 2 *good, pleasing, agreeable*, 3) *threatening tone* (neg. sense).

(Skt.) *sha*, 1) *excellent*, 2) *embryo*, 3) *end*, *term*, *destruction* (sense *finish* of all the primitive roots), 4) *sleep*, *rest*, *paradise*.

(Skt). *si*, *to bind*, *to join* ;

(Sansk.) *su*, *well*, *good*, *beautiful*, *very* ;

(Sansk.) *su*, *to beget*, *to bring forth* ;

(Sansk.) *su*, *sū*, *shū*, 1) *to beget*, *to bring forth*, 2) *to extract* ;

(Skt.) *su*, *to extract*, *to press out* (liquids) lit. *to make flow* ;

Tamil *ūṛ*, *to spring out*, *flow* : *ūr*>*sū*, *shu* (q.v.s.).

Skt. *su*, *to dominate*, *to be master*, Tam. *uṛuti*, verbal noun of *uṛa* means *power*, *erudition*.

Tam. *sī* (Tam. *īr*>*sī*), 1) *to split*, 2) *to press out liquids*, 3) *to become cold* (Tam. *īri*).

Tam. *sī*, noun, 1) *woman*, 2) *pus*, 3) *sleep*, 4) *rest*, 5) *acquisition*, *fortune* (*uṛa*, *to be to*, *to have*, *acquire*).

Tam. *sī*, verb, infinitive *sīkka*, 1) *to adapt*, *equal*, (*uṛa*), 2) *to rub*, (*ūra*), 3) *to take away*, *remove* (neg. sense of *joining*) ;

Tam. *sīkkiram* (verbal noun *sīkkal*), *sīkkaram*, *anger*, *harshness*, *hastiness*, etc.

Tam. *uṛukka*, *to get angry*, *to treat harshly*, *etc.*). *uṛukka*>(u)—*sukka*>*sīkkira*, relative partic. of pres. indicative: hence, *sīkkir-am*.

I have said that Tamil *sa* (quod vide supra) was a verb. It is the verb *sī*, but denoting distance. The stems of their respective tenses are :

sī, *sik-*, *sīkkiṛā*, *sit-*, *sīw-*, *sīkkum*>*sīm* ; *sa*, *sak-*, *sat-*, *saw*, *sakum*>*sam*. This gives links between *uṛa* and Tamil *sā*, infinitive *sāka*.

sā, *sāka*, means 1) *to love to distraction*, 2) *to die* (vide *sha end*, *destruction*, above).

The stems are :

sā, *sāk*, *set-*, *sāw-*, *sākum*, *sām*.

With *ūra*, *to rub*, in the sense of *articulation*, *friction*, are connected :

Tam. *ūru* (verb. noun) *thigh* ; *ūr*, *dwelling place* in general, *town*, *village*, etc.

Sinh. *ura*, *shoulder* (lit. *rubbing*, *articulation* ; sense *joining*) ;

Tam. *sākai*, verbal noun of *sāka*, means: 1) *death*, 2) *division, branch*, 3) *arm, shoulder*, 4) *rice water, basin*, 5) *house*.

Tam. *ūrti* (v.n.) means *elephant, bull, horse*; *ūrwatu* (v.n.) means *snake*; Sinh. *ūrā, swine*;

Tam. *siki*, Sansk. *sikki*, 1) *arrow*, 2) *bird wearing a crest, cock*, etc., 3) *fire (piercing)*, 4) *bull, horse, a kind of snake*;

Tam. *sūkam, a reptile*;

Tam. *sūkai, elephant*;

Tam. *sūkaram*, (Sansk.) *sūkara, swine* (*ūrukiṛa*>(*ū*)-*sūkiṛa*).

Tam. *ūṛu*, means *to spring out*, etc.

Tam. *sikaram, sīkaram*, (vid. supra *sīkkaram*), 1) *peak, head, summit, tower*, 2) *house* (vide sup. *sākai*), 3) *basin* (it.), 4) *rain, drop, drop of water*, 5) *crow*, 6) *beak*, 7) *elegance, beauty*.

Lat. *su-m* (-*m*>Tam. *akam*>*am, I, myself*) *I am*, Engl. *am* = Tam. *ā-am*.

(French) *suis, je suis, I am*.

ROOT *SIṚU*

We have seen that *uṛa, uru* became *sa, su, sī*, etc., and that the stems of *sī*, are:

sīk-sīt-, sīkar, etc.

With Tam. *uṛu, to be apt, fit*, are also connected:

Sinh. *huru, apt, dexterous, right handed*;

Sinh. *suru*, 1) *skilful, sharp, capable, beautiful, intrepid, brave*, 2) *warrior, hero*; Tamil *kuru, to be pointed, sharp, subtle, to grow*, etc.; *kuru*, in Tamil, may also be the composition *ak-uṛu*.

The links between the roots *su* and *suru* are the meanings they have in common. In Sinh. *huru, suru, apt, skilful*, we find the development of the aspirate.

TAMIL *SURUKKU, SIKKIRAM, HASTINESS*, ETC.

These two words have the same meanings. They mean 1) *quickness, celerity, haste*, 2) *anger, acrimony, cruelty*, etc.

suṛukku is derived from *uṛukka* (*uṛ*).

sīkkiram is derived from the stem *sīkkira* of root *sī*.

This will help to follow more easily the parallelisms of words coming below, respectively formed from *uṛ, su, si, suṛu*, etc.

1) I have derived Tam. *sī, woman*, from *uṛu*, by assibilation of *ṛ*; *uṛu*>*usu*>(u)-*sī*.

By the development of the aspirate, *uṛu* became *suṛu-*, hence, Tamil *sirī, siri, woman, wife* (vid. sup. Sinh. *huru*).

2) From *ūṛu* (*ūru, thigh, ura, shoulder*) came *sākai, shoulder* (quod vide supra);

From *uṛu*>Tam. *sīṛu, joint of the shoulder* (friction);

From *uṛu*>Tam. *suki* (*sīk*), *to split*;

From *uṛu*>Tam. *suṛu, suttu* (from spelling *suṭṭu*), *vulva*.

COMPARISON OF THE MEANINGS OF

Tamil *siki, sikaram, sīkaram*, derived from rel. partic. *sīkaṛa* of root *sī*:

1. *sa*, (si) *true*; *equality* of fact and word;
2. *arrow, crest, beak*;
3. *drop, rain, wave*;
4. *reserve, retenue*;
5. *prosperity*; *sī*, (it), *requisition*;
6. *elegance*; *sī*, name of *Lakshmi*;
7. *despicable* (neg. s.)

Sinhalese *siri*, formed by the development of the aspirate in *uṛu* (h>s-*ṛu*):

1. *resemblance, likeness*;
2. *arrow, dagger, plough*;
3. *tree* (producing);
4. *virtue, moral, merit*;
5. *wealth, fame, glory*;
6. *beauty*, name of goddess *Lakshmi*;
7. *killer, murderer*, (negat. sense)

The Tamil, Sinhalese and Sanskrit dictionaries are full, under letter S of such parallelisms. There, a considerable number of offsprings of roots *ur, ūṛ, ūr*, are to be found.

The double process of development should always be kept in view.

T. uṛ {
usu>Sansk. *-su, to procreate*, Tam. *sī, sīk-, sīkira*; hence, *sikkiram*;
usu>Sansk. *u-sush, to procreate*, Tam. *s-uṛu, suṛuk*, etc., hence, *surukku*.
}

Hence also, Tam. *sisu, a baby, an infant*, etc., *uṛu* becomes *suṛu>susu>sisu.*

Hence, Sansk. *ṣiṣu, child, young of an animal, school boy.*

Tam. *siru, small, feeble*, hence the derivative verb *suru*, infinitive *suruka, to be small, surukka, to make small.*

The stems are : *sur-*, *suruk*, *surukin*, *suruw*, *surup*, etc. The *i* of *siru* is found in the verbal nouns ; *suruka* is also written *siṛuka.*

With stems *siṛuk-* are connected ;

Tam. *siṛukkan, boy* ; *siṛukki, girl* ;

With stems *siṛuw-*, *siṛup-* :

Tam. *siṛupam, siṛuppam, childhood, youth* ;

Tam. *siṛuwam*, same meanings ;

Tam. *siṛuwaṅ, son, child* ; *siruwi, daughter.*

With *siṛ* :

Tam. *siṛai, woman.*

The regular past tense of *siru* is *siṇṭa*, as it is *uṇṭa*, for *uṛa*. By assimilation of *t siṇṭa* becomes *sinna* and by *assimi*. of *n* becomes *sit.*

With *siṇṭa* (*sin*, *sit*) are connected :

Tam. *siṅṅam, vulva* ;

Tam. *siṅṅawan, boy, girl* ; *siṅṅawal, girl* ;

Tam. *siṛṛappaṅ, siṅṅapaṅ*, lit. *little father, uncle* (link between *siru*, and *sin*) ;

Sansk. *sūnu, son, daughter, young brother*, Engl. *son* ;

Tam. *siṭan, school boy* ; here, *siṇṭa* became *sitt-*, *sit-*, compare Sansk. *ṣiṣu*, (quod vid. sup.) *child, young of an animal, school boy.*

From these facts, it can be concluded that the infinitive suffix *-ra* is prior to the infinitive suffix *-ka.*

COMPOSITIONS OF ROOTS *UṚ* (*UḶ*) AND *Ā* (*K-*) VERBS

In a preceding chapter, we have seen compositions of roots *āk- uṛ* (āk- uḷ). I have mainly confined myself to nouns. I give a few verbs.

(Tam. *akalu, to dig.* Verbal nouns : *akal, akaḻ, vagina* ; *akiḻ, hole, pit.*

Tam. *akalu, to increase, to separate, to go away* ;

Tam. *akaṟṟu* (*ak-aṟ-, aṟṟa*) causat., *to separate, to drive away* ;

Tam. *angkīkari* (*angk-īkal* (root *ī*), *to agree, embrace, increase, accept.*

We find the elements *āk-uḻ, -uṇṭ* placed in reverse order in :

Tam. *uḻḻā* (infin. *ullāka*) *to agree with, to consent, to enter, to get in, to participate* (*uḻḻa-āka*) ;

Tam. *uṇṭā* (infin. *untāka*), 1) *to get out* (neg. of *to get in*), 2) *to be formed, made, to appear, to be born,* 3) *to commence, to agree* (*uṇṭa- āka*) ;

Tam. *uḻka*, (*uḻ-āk*), *to think, reflect, consider*, (s. *piercing*).

The link between *uḻḻā, uṇṭā* and *uḻka* is the verb *ulluru* (infinitive *uḻḻuṛukka*) ; *uḻḻuṛu*, composition of *uḻ* and *uṛa* means :

1) *to cause to get in.* Causative sense of *uḻḻā*, 2) *to think, consider, remember*, sense of *uḻka.*

The generic sense of the verbs given above is *to get in, to bring in, uṇṭa* has besides this sense, the meaning *to get out.*

We have seen above that *ak-aṟṟa*, means *to separate, to drive away* ; here, *aṟṟa* has the negative sense ; it has the positive sense in *aḻa* (*-kka*), *to count, measure*, i.e. *to make equal.*

aṟṟa, which is pronounced and written in languages *atta*, as I show sparsim. assibilates also the *r*, *assa.*

Basque *iza-tea* (*tea* is infin. suf. *iz* = Tam. *ir*), *to be*, is connected with it.

In Basque, *-tea, -tzea* are infinitive suffixes.

We find the compositions *aṟṟa-aḻ, aḻ-āk, uḻ-āk-*, in :

Basq. *athera-tzea* (*att-aṛ*), *to get out, to gush out* ;

Basq. *yalghie* (Tam. *aḻ-ākiya*) *a coming out, getting out* (French *sortie, hilki-tzea* (Tam. *uḻ-āka, uḻka*, q.v.s.) *to push out, to drag out, to be issued* ; Tam. *uṇṭā, to get out, to be born* ;

Basq. *atheralekuā* (*att-aṛ-aḻ-āk*), *issue.*

With *uṟṟa, aṟṟa, ūṟṟa* (to spring out), are connected (assibilation of *rr*>*ss* :

Sinh. *isi, to sprinkle, to scatter as seed, to throw out water*, mean. of Tam. *ūṟu* ;

Old Fr. *issir, to go out, to depart, issue.*

Lat. *ex-eo* (*ak-uṟ>us>aks>ex*)- *to get out*; here *ak-us, ex*, denotes *exit.*

Old Fr. *essil, exil, exile*, Lat. *exilium* (*ak-uṟ-uḻ-um*) ;

Lat. *esse, to be*, (*aṟṟa>assa*) ; *esse* has the positive sense.

Lat. *se-*, prefix, *away, apart*, here *se* denotes *separation.*

Tam. *aṟu* means *to decline, to end* (neg. sense) ; its verbal noun *aṟuti, end, death*, has also the positive sense *firmness, strength*, of *uṟuti, firmness, strength, erudition.* Hence, Lat. *ul-timus*, lit. *the very ending, last.*

We find it with this sense in :

Sinh. *uḍa* (*uṟṟa>utta*), *above, higher up, upwards, over.*

Tam. *uṟ*, in composition, used as prefix denoting situation or movement *upwards.*

(Sansk.) *ut-*, inseparable prefix is used in the same sense; here *uṟ* (*aṟ*) denotes the notion *upwards.*

SUMMING UP AND SENSE OF PARTICLES

I have said in "Genealogy of the Sounds" that the primitive vowel develops ahead a labial, aspirate or liquid sound. It does not follow that the initial letters *h, s, k, w*, etc., in all the words, have been formed according to this process. A good number are an assibilation of *r* in *aṟ, uḻ*, etc., which became prefixes.

We have seen that words, like *scorpio*, Semitic *aqrab, scorpion*, had been formed with the stem *uṟw-* (future denoting habit) of *uṟa.* In the same way, words have been formed with *aṟw-, aṟp-* (stem of *aṟ*), with the sense of *exit*; *aṟ, aṟw* becomes *app, aww> p, w.* In some words initial *w, b, p*, etc., may have been formed by this process (but see *āwa* (*l*), with the negative sense.

Suffix si- of the perfect of the third Latin conjugation is derived from root *uṟ* (*ir*). This is explained in the chapter "Construction of the Latin Verbs."

Final *i*, in the first person of the same tense stands for Tamil *ā*, *I*, *akam*, Skt. *aham*, Lat. *ego*, *I*. E.g.

Surrexi, *I have risen*, stands for, *surrek-si-i*.

Let us bear in mind the three notions of *ar*, *arw* or *arp*, etc.

1) *exit*, from inside to outside, 2) *separation*, 3) *elevation*. The place of *departure* is invariably rendered in Dravidian by a verb meaning *to be* (Tam. *iru*, Sinh. *in*, etc.). The sense is : *having been in*.

EXIT

Below follows a family of words having all the same generic meaning *going out*, *gushing out*, in which the initial element is used in the sense of exit. I will give first two Tamil words in which this element is not contained. The first word has the positive sense *to get in* or *to cause to enter*. The second and those that follow have the sense *to get out*.

	Element denoting exit.	Tamil Roots composing the words ul̲	ul̲	uṛ	āk	āk	uṛ		Suffixes, subject, infinitive verbal noun, etc.
Tamil word		ul̲-	l̲u-	ṛu-	k-	k-	iṛ-	atu	*to cause to get in* ;
Tamil word		ūṛ-	ṛu-	—	k-	—	iṛ-	atu	*to be shed out, to die* ;
Basque ..		—	—	—	ich-	—	ur-	tzea	*to flow* ;
Basque ..		—	hi-	—	—	ki-	—	tzea	*to get out* ;
Basque ..		ūr-	r	iz-	—	—	ta-	tzea	*to sprinkle* ;
Basque ..		ār-	r-	—	aga	—	—	tzea	*to sprinkle*, to part. *to come out* ;
D. Fris. ..	asp	ro-	t-	—	—	—	—	en }	having germinated; sprung up;
O. Fris ..	sp	ru-	t-	—	—	—	—	an }	
Latin ..	asp	er	—	—	g-	—	—	o	*to sprinkle* ;
Latin ..	asp.	er					s-	i	past tense ;
Eng. ..	sp	ri	—	—	nk-	—	—	le	*to sprinkle* ;
Gr. ..	sp-	eir	—	—	—	—	—	ō	*to sprinkle* ;
Latin ..		ori	—	—	—	—	—	or	*to be born* ;
Basque ..	s-	or	—	—	—	—	—	tzea	*to be born* ;
Fr. ..	s-	or	—	—	—	—	t-	ir	*to get out* ;
Fr. ..	s-	or	—	—	—	—	t-	ie	*issue* ;
Basque ..	s-	ar	—	—	—	—	—	tzea	*to get in* ;
Fr. ..	s-	our-	d-	—	—	—	—	re	*to spring out* ;
Basque ..	es-	—	t	—	—	—	al	tzea	{ *(the male) to cover the female (of horse, bull)* ;
Latin ..	sa-	li-	—	—	—	—	—	o	1) *jump up*, 2) *to* cover the female;
Basque ..	ja-	l-	—	—	ki-	—	—	tzea	*to gush out* ;
Gr. ..	a-	li-	—	s	ke-	—	—	ō	*to pollute* ;
Sinh. ..	—	hu	ri	j	—	—	ja	—	*urine* ;
Sinh. ..	—	hu	li	j	—	—	ja	—	*urine*.

ELEVATION
(TAM. *UR̤*, SINH. *UḌA*, SANSK. *UT*)

I have connected (vide supra) *ul̲ka* (*ul̲-āka*) *to reflect, consider*, with *ul̲l̲uṟu*, (*ul̲-uṟu*) 1) *to cause to get in*, 2) *to think, consider*, etc.

From the past *uṇṭu* (*unnu*) are derived :

(Tam.) *uṅṅu*, 1) *to rise, to jump, to stop upon, to dash forward*, 2) *to think, consider, observe*, etc.

(Tam.) *uṅṅi*, 1) *one which is thinking, a thinker*, 2) *one who is dashing, jumping, a horse.*

We have here the notion *upwards*.

We find it in all the primitive vowels. E.g.

Tam. *ēku* (e-āka), 1) *to go, to walk*, 2) *to go over*, 3) *to rise, to fly*, etc.

The stem of the past tense is *ēkiṅ* :

(Tam.) *ekiṅ*, *ekiṅam*, verbal nouns, *a swan, a dog* ;

(Tam.) *ēkkaṟu* (*ēk-k-aṟu*) *to lower down, to humble, to dishonour.*

This is another notion of *aṟa*, i.e. *downwards*, the opposite meanings of *upwards*.

With *ēkin*, and *ken* by metathesis of *e*, compare Icel. *hani*, *a cock*, *hoena*, *hen*, Lat. *canis*, *a dog*, etc. The derivation of Lat. *canis*, Gr. *kuōn*, Chinese *k'uān*, Sansk. *ṣwan*, etc., *dog*, is discussed in another chapter.

With Tamil *uṅṅu*, *uṅṅi*, *to dash forward, a horse* (q.v.s.), I connect :

Lat. *hinnio* (derived verb) *to neigh*, of the horse ;

Gr. *innos*, Lat. *hinnus*, *a mule.*

We find also the notions *upwards*, *downwards* and both in :

(Sansk.) *ātta* (*a-aṟṟa*), in composition, *taken away, picked up*; *ātta gandha*, (*gandha, perfume*), *humbled*; *āttamanaska*, *whose soul* (*manas*) *is exalted.*

I have shown in a preceding chapter that the Tamil verbs used as suffixes became prefixes in Sanskrit. It is the case for *ātta-gandha*, Tamil *kantam-aṅṟa*, *-iṅṟa* (*anda, inda*) means *deprived of perfume* ; *kantam-aṅṟa* became *ātta-gandha*, in Sanskrit.

Burnouf says that *ātta* stands for *ādātā*, past participle of *ādadāmi*, *to receive, take away*, etc.

ātta is the Tamil participle *aṛṛa* (*atta*); *ādadā-mi* is a derivation of stem *aṛṛatu*, from which it took the positive and negative sense, i.e. 1) *to receive*, (to have), 2) *to deprive*.

Lat. *erigo* (*ar-āk*), past tense *erexi* (*aṛāk-uṛ-i* I), *to raise* ;

Lat. *surgo* (*uṛ-uṛ-āk-o*), past tense *s-ur-rec-s* = (x) -i), *to rise*.

A considerable number of words constructed in the same way may be found in the English, Greek, particularly Latin and other dictionaries.

SEPARATION

Here it is clear, E.g. Lat. *ab-eo*, *to go away* [*āwa*(*l*)?].

Lat. *se-grego*, *se-parate* [*uṛa*>(*u*)-*sā*];

Lat. *se-cludo*, *to seclude*.

GREEK *UPO*, ENGL. *UP*, LAT. *OB*.

I have said above that the prefixes *asp-*, *sp-*, etc., were formed from the stem *aṛp* of root *aṛ*.

The prefixes (Gr.) *upo* (Engl.) *up* (*up-on*), Lat.) *ob-*, *n-*, etc. have been formed from stem *ul̲luw-*, of root *ul̲lu* or *ul̲*, which we find in modern Tamil with the specific sense *to consider*.

The senses of *ul̲luw-*, more commonly *ul̲la-w*, used as a suffix are :

1) *being, having, being to, pertaining*, 2) *being inside*, sense which we have not found in other prefixes. Tamil *ul̲-ā* (infinit. *-āka*) means *to go inside, to enter*, Lat. *intro* (*uṉ-aṛṛ-uṛ-o*). Latin *ob* took the notions 1) *towards*, 2) *upon*, 3) *instead of* (being in a place), 4) *in favour of*, (sense *useful, favourable of uṛ*), 5) *in view of, on account of* (lit. *intending*, sense of *ul̲la*).

Greek *upo* took the general notion *under*.

Engl. *up* took the general notion *over, upon*. In composition Gr. *upo* has as frequently the sense *having, inside* of Tamil *ul̲la* as the notion under, e.g.

Tam. *kūr* means 1) *sharp point, edge,* 2) *wit, subtlety, penetration* (figurative sense). The stem of the past of the derived verb *kūr, to pierce*, etc., is *kūrnt*, which, in evolution, becomes *kūrt* and *kūrn*. From *kūrn* is derived :

Gr. *krino* (Lat. *cerno*), 1) *to divide,* 2) *to judge, estimate,* etc. From *kūrt*, Gr. *kritos, picked out, chosen, choice, excellent.*

Tamil *kūr-uḻḻa*, means *having a point* ; *kūr- (mai)-uḻḻaw-aṅ* means *one who has a sharp wit, an intelligent man.*

Let us observe that :

1) The meanings of *krino* and *kritos*, combined with the notion *under* of *upo*, could hardly give the accurate and precise meaning of (Gr.) *upo-krinomai, to dissemble,* and *upo-krites, hypocrite.*

2) That the adjective *kritos* cannot be derived phonetically from any tense of *krino*. Tamil gives both, i.e. lit. *one thinking sharply inside*; *krit-os* is derived from *kūr(n)t*. In *kūr-uḻḻaw-aṅ, aṅ* is the classical masculine suffix. It must be left aside, when the word applies to all the genders ; hence, *uḻḻaw-*, *uḻḻaw* by assimilation *becomes ubb, upp*, etc. Compare Sinh. *Ni-rw-āna* and Pali *Ni-bb-ana the Buddhist bliss,* where *rw* = *bb* ; in the same way *law* becomes *bb.*

Latin *ob* is written *op* in words like *op-ero* (*uḻḻaw-uṛa*) *to have an effect, to work*, etc.

THE KEY TO THE COMPOSITION GIVEN ABOVE

The process followed for the construction of the words given above, with prefixes having different notions must have seen a complicated one to the reader. It does not seem to respond with the simple common-sense, with which the speech, at an early stage, was built up. The fact is that there could not be a more elementary and natural process. The non-Dravidian sentence was built in inverted order of the Dravidian one. Consequently, the words following Dravidian roots were before them in other languages. In Dravidian, they remained independent constitutive elements with respective meanings whereas in other languages, they became prefixes separable or inseparable having taken each a particular notion of the Tamil root.

In modern classical Tamil itself, there is no verb nor noun, with which one of the roots *ā*, *a<u>ll</u>a*, *aṅṛa*, *i<u>ll</u>a*, *iṅṛa*, *uṛ*, *uḷ*, etc., cannot be connected, to give them *positive*, *negative*, *possessive*, *internal*, *privative*, etc., senses.

In other languages, they lost their significative meanings and found themselves as particles before words having a conventional meaning. Hence, the change of forms found in them and their agglutination with the following word.

CHAPTER X

CONNECTION OF BASQUE WITH DRAVIDIAN

I deal with Basque separately in order to place in a clearer light the connection of this speech with Dravidian. The Basques belong to the Turanian race which, as we have seen, primitively extended over the world. Their territory, like that of the old Etruscans, was left uncovered by subsequent invasions. This explains their presence and their isolation among the Indo-European speaking races.

There is a particular difficulty in establishing the connection of Basque with Dravidian. The Basques are not an instance of primitive races lost in jungles, or living in islands and peninsulas, or situated at the extremitie of continents, among whom primitive speech remains intact or nearly so. They occupy a territory bordering on both France and Spain. A very considerable number of French and Spanish words not only passed into their dialects, but very often superseded the primitive names of the most common things, which have disappeared from the language.

Most likely, a large number of words akin to Latin, in the present speech, descend from the old Basque tongue; but their affinity with Spanish and French, leaves always the presumption established by the great number of words which are clearly of Spanish and French origin, that these words are in the same case.

So, I have to confine myself to words which are not used in central Europe, or to families of words whose meanings and forms can be explained only by Dravidian.

ROOT *ūr*

(*Vide Table Above*)

I remind the reader that the Tamil verbal noun *ūrti* means *cart, carriage, horse, bull, crawling, wallowing* (as a pig), etc.

From stem *ūrk* comes (this *stem* and those that follow are stems of the Tamil root *ūr*) :

orga, a cart. Compare Irish *orc, pig* ;

From *ūrti* comes :

urdea, urdia, a pig ;

zāldia (by develop. of sibilant z- aldia), *horse* ;

idia, (by assib. of r, *ūrti* = *ūtti*), *bull* ;

From *ūr* :

zerria, cherria (devel. of sib.), *pig*. Comp. Greek *choiros, pig* ;

bargōa, pig, may belong to the old stock, but is more likely derived from French or Spanish (Lat. *porc-us*).

With *ūrwatu*, compare :

erresta-karia, reptile, comp. Gr. *erpeton, reptile* ; *karia* is the common Dravidian suffix *kāra, kāriya.* In *erresta, s* represents an element which I cannot identify.

ROOT *Ā*

(*Vide Table Above*)

From stem ākki-ṅ of Tam. root ā :

eghi-, eghin, to make ; comp. Brahui *kan, to make* ;

eghina, made, (comp. *ākkiṅa, made*) ;

eche, house (comp. Gr. *oik-os*, Tam. *āka-m*) ;

From stem *ākka, to make* ; *ākka* is used as formative of causative verbs, e.g. *uṇṭu, it is* : *uṇṭ-ākka, to create, to make*; *āk* has been assibilated in Basque (*as* or *ax*), and does the same duty :

ikkas-tea (*tea, tzea* are common suffixes of infinitives), *to learn*,
ikas-az-tia, to make learn ;

eda-tea, to drink,
edan-az-tia, to make drink ;

eghi-tia, to make,
eghin-az-tia, to make make, to cause to make ;

eghia, true, truth ; comp. Tamil *uṟṟa, uṟṟatu,* lit. *being, what is, true, truth, fidelity* ;

ur-eghia, lit. *ura, water, eghia, edge, bank of a stream,* etc. Tam. *uṟai, rain, drop, water.*

Dravidian *ag, ak, point, end.*

We have seen that Dravidian *ak* became *as, az,* in Basque. Tamil *angka-m* (akka-m) means *body* ;

Tamil *tāl,* means *foot* ; *sangku* means *leg, kai* means *hand.*

(Basque) *as-tala, ex-tala,* lit. *articulation of the body, leg* ;

sangoa, foot ; in Tamil *sangku,* is *leg. astala sangoa, leg* ;

es-kūa, hand.

illea, ilhea, ilhia, ūlea, hair in general.

The primitive meaning of *hair* was *leaf.* E.g. (Vedda) *isa-kola, leaf of the head, hair* ; *siro-ruka* or *sira-uṛuka, tree* or *production of the head* ; *illea* looks very much as the Tamil *ilai, leaf.*

TAM. ROOT *ERI TO BURN*

From the Tamil roots *eri,* and *wē, to burn,* are derived the names of passions, of physical and moral sufferings, in the Mediterranean, Semitic and Aryan families. This is shown at length in a separate chapter.

The Tamil verbal noun *erissal* means *inflammation, combustion, anger, indignation, jealousy, passion,* etc.; *eriwu* means *fever,* etc. *eri-nīr* means lit. *burning water, acid, nitric acid, aqua fortis.*

The Dravidian populations pronounce *eri-ni.* Hence :

Basque *arnua, arnōa, wine.*

Tam. *wen-nir* (pronounced *wenni*) means *hot* or *burning water.*

With *erini* compare Greek *oinos, wine* ; with *wenni,* Latin *vinum, wine.*

With *eri* are connected :

Basque *eri, sick, a sick person, eri-tzea, to fall ill* ;

erre-tzea, to burn ;

errea, sorrow ;

herra, rancour ;

aiher-mendūa, vengeance; *mendūa* is connected with *menea, will,* and is the same word as *mendūa,* in *adi-mendūa, intelligence* (Lat.) *men-s,-tis.*

The etymological meaning is *inflammation of the mind.*

To the above words compare (Lat.) *urere, to burn, ira, anger,* (Gr.) *erōs, love, eris, jealousy,* etc.

VARIA

iria, town, erria, native country. Tamil *ūr* has both the meanings.

Basq. *burasoak, father and mother*; (Tam.) *puruch-angka ṅai, husband and wife.*

Basq. *barrapilla, testiculus*; *bara-tzea, to contain, to retain*; *bara* is connected with (Tam.) *poṛa* (Sinh.) *bara, carrying*; *pilla* is the same word as Sinhalese *pilla, testiculus, branch*; (Sinh.) *pili* and *wili* mean *fruit*; (Tam.) *wirai, sperma, seed,* etc.

The etymological sense of the Basque *barrapilla* is *carrying, containing seeds.* From this word and *aiher-mendūa,* it can be seen that Basque, like Malay, constructs its words in inverted order of Dravidian.

yunta-tzea, to join; (Tam.) *uṇṭu,* past of *uṛa*;

bil-tzea, to join, (Tam.) *wil̲, to split, to embrace*;

bidia, bidea, road; (Tam.) *weṭṭi,* (Sinh.) *wīdiya, road, street*;

āra, ēra, way, manner; (Tam.) *āru, way, manner,* etc.

phorroka-tzea, to break; (Tam.) *pil̲ka, to split*; Tam. *pirikka,* it.

berech-tea, to separate; (Tam.) *pil̲ka*;

alpherra, idle; Tam. *il̲eippāṛa, to rest,* composed of *il̲eippu, fatigue,* and *āra, to refresh*;

hanich, several; Dravidian *a-n- eka,* lit. *not one, several*;

Basq. *elibat, several.* Basque grammarians are at a loss to explain this word; *bat* is the first numeral, *one*; they do not see how it can express *plurality.* This is done, as in old languages, by denying *unity.* Chinese *pu-i, not one, several.* Tamil *illai* means *not*; *eli-bat, not one, several.*

Here again, we have the order of the Dravidian construction reversed. In another study, I show the community of origin of the Basque numeration with all the others.

It is beyond the narrow limits of this study to show the points of contact in the Basque and in the Dravidian grammars. Basque has always been studied on Aryan lines. There is no language to my knowledge, on which philologists have been more at loggerheads than Basque.

Some say that there are articles in Basque; some deny it. The plural is in *-ak*; some say that *-ak* is a modified shape of the indefinite suffix or article *-ik*. Their contention is that a noun used in the indefinite sense implies the idea of plurality. When once the connection of Basque with Dravidian is established, a more plausible explanation suggests itself.

Basque has no gender.

The *definite* noun ends in *-a*; the *indefinite* in *-ik*, e.g.

mutill, boy; *mutilla, the boy*; *mutillik, a boy*; (Sinh.) *minis, man*; *minihā, the man*; *minikek, a man*. By the way, we find the first numeral *eka, one,* of Dravidian, in the Basque, *-ik*, as we had already found it in *han-ich, several* i.e. *a-n-ēka, not one* (v.s.).

I take the formation of the plural.

Basq. *eche, house, echeak, the houses.*

Tam. *akam, house*; *akangkal, the houses*; in *akam, m* is the suffix of the nominative; the radical is *aka* (Sansk.) *ōka*; hence, at an earlier stage of the speech, the plural may have been *aka-kaḻ*.

In connection with the dropping of final liquids (r, l) of which I have spoken, I quote what J. W. J. van Eys says in his grammar of the Basque dialects (page 79): "The dropping of the final *r* is a very ordinary phenomenon in Basque, e.g. *no* for *nor*; *ze* for *zer*; *hiru* for *hirur*; *lau* for *laur*." Hence, Tam. *akakal>akaka>* Basque *echeak, the houses.*

To end this subject I will compare the personal pronouns.

Basque		*Dravidian Suffixes in Verbs*
I, ni	(Tam.)	*ēṅ* (High Tamil *-ku*)
thou, hi, i	(Sinh.)	*-hi*
it, that, d	(Tam.)	*atu, itu*, etc.
we, gu	(Tam.)	*om* (High Tamil, *-kum*)
you, zu	(Sinh.)	*-hu*

d (Tamil *itu, this* : *atu, that* ; *etu, any*) exists no more in Basque as isolate pronoun, but enters the composition of verbs. E.g. *dakust, I see it*, stands for *d-ikus-t* ; *t* = *I*, *ikus* = *see* ; *d* = *it*. The analysis of pronouns is given in a separate chapter. I confine myself to *ku*, and will say only what is necessary to sum up. As I have explained above, the Tamil root *â* means to be *fit, good, possible, to be in*, etc.

The verbal noun *akam* or *akal* means *interior, house, body, breast, soul, mind, intelligence, will, I, myself*. The generic meaning is *inside*. *Akam* became the Sanskrit *aham, I* ; Malay *âku, I* ; Lat. Gr. *ego*, etc. We find it in High Tamil *-ku* and Basque *gu*.

The Basque word *eghi* means *to make* (*âkka*: means *to make*) ; *eghia, true* ; *eche, house*, etc. These words are derived from the same root *â*.

From the verbal noun *âkal* come :

(Malay) *akal, the mind, wit, wisdom, reason, intelligence*, etc.
(Basque) *ahala, to be able, power*.

CHAPTER XI

SINHALESE *VERSUS* TAMIL
PRIORITY OF SINHALESE OVER TAMIL IN THE GENIUS OF THE SPEECH

The formation of the speech, so far as its genius is concerned, is a creation of common-sense. Primitive speech is essentially logical. The reason is clear.

When primitive man found himself in the necessity of expressing his ideas, having only a very limited number of terms at his disposal, he had to adopt the easiest and at the same time the most intelligible method his reason could suggest to be understood by his fellow-men. Reason, being the common appanage of all, was suggesting to all, in this, the one and same process. Helping themselves by sounds expressing special notions and by mimicry, respective ideas evolved with the same uniformity; the particular notions of the ideas intended to be conveyed were rendered uniform by respective turns. These became the unwritten rules of grammar or the laws of the language known to everybody.

When, of two languages identical in genius, one is grammatically and analytically correct, the other is analytically illogical, though the language itself and its grammar have consecrated the use of constructions logically wrong, which has the priority?

Undoubtedly, the one which is logically and grammatically correct. The reason is that the primitive speech is logical.

Let us apply the principle to the two languages in question.

If one takes a page of fine Sinhalese literature, as a rule, he may, word for word, render it into Tamil, and have a page of literary Tamil. Moreover, it will be grammatically correct, but on one condition only, i.e. that the Sinhalese bases and tenses be rendered according to the genius of Sinhalese; in other words, that the true value and senses of the Sinhalese bases and tenses be rendered into Tamil.

A quite different result is obtained, when a page of fine Tamil is rendered into Sinhalese.

Regarding style, the Tamil translation may have even gained; but it will be full of mistakes against syntax, whatever may be the account taken of the Tamil nouns and tenses.

To say it at once, no Dravidian scholar could find the reason of these anomalies in Tamil itself. For it, he has to go to the old Sinhalese Classics, where the genius of the language has been kept in its greatest purity.

Sinhalese Grammars themselves, from the Siddhāt-Sangarāwa to the Comprehensive Grammar of the late Abraham Mendis Gunasekara, have not formulated the laws to which I make allusion. The author of this study submitted, thirty years ago, to the learned Mudaliyar, the manuscript of a Sinhalese Grammar (since ready for the press), in which he had drafted rules which had escaped the attention of grammarians. Having perused the rules and attentively re-read them, he said: I have to verify them in the Classics. This he did. His verdict was that the rules were quite correct and in spite of his heavy occupations, he spontaneously volunteered to correct the second proofs when the book would be published. These rules explain the anomalies. The primitive Dravidian grammar (and by Dravidian, I understand both Sinhalese and Tamil) could be reduced to two short chapters, one treating of the bases of nouns, the other treating of the question of verbs.

As in all early languages, there were no parts of speech. There were roots or words, as they are found still now in Chinese and Malay. The plural was not born. The idea of plurality was rendered by the two words *not one*, i.e. *several*. Even in modern Sinhalese, there is no means of using the plural of nouns with the indefinite article. There is a way to speak always in the singular number, when it is question of things, though the usage, being archaic, would sound strange. The use of the plural has prevailed, even when the singular is logically required. The only way to explain it logically is to have recourse to the *idea of plurality*.

What corresponded to what we call to-day *declensions, conjugations, adjectives, adverbs*, etc., was either the verb pure and simple, or the verb or noun followed by a verbal form or stem specifying the particular use of the first term, etc. (See Chapters Declinations, Conjugations).

The first chapter, i.e. that treating of stems contained very few rules. The stems were indeclinable; they expressed the abstract sense, were at the same time nouns and adjectives and were used for the masculine and for the feminine.

In the development of the speech, these stems, by agglutination with words stating precisely the sense, became nouns. The agglutination with terms specifying the functions, state, etc., of the nouns, created the cases or inflections of declensions. But a clear distinction was kept as to their use. The stem or base retained all its former privileges. The use of the cases was recorded in the rules of grammar.

This state of things exists still now integrally in Sinhalese. It is not so in Tamil.

Tamil lost sight of the notion of the Sinhalese base or stem and of its distinction with the noun, gradually neglected the use of the base when it was required, and being nevertheless in the necessity of using it, transferred its privileges to the noun. It is so that in Tamil, the nominative is often used instead of the stem, of the genitive and the accusative. This use is recognized by the Tamil Grammar, though the use of the stems does not go against its rules. (See Chapter Declensions). The chapter treating of the question of the verbs contained also very few rules. The relative tenses, i.e. the tenses in which relative pronouns, adverbs of manner, place, time, etc., are understood, without being expressed, which seem to have been the first to come into existence, have played a very important part, from the infancy of the language.

The positive and opposite senses, in other words, the active and passive voices as they exist and are called now, and in some verbs, the volitive and involitive senses, which correspond to the causative or transitive and intransitive senses of to-day, ruled the speech.

Now comes the important question.

What gives to the relative participle the positive, causative or transitive sense?

What gives to it, the opposite or passive sense? Here the word *passive* must be understood in its *generic* or *broadest* sense, including that of *non-agent*.

It is the position of the name of the agent, whether rendered by a noun or a pronoun.

When the name of the agent follows the relative participle, its sense is positive or volitive.

When it precedes it, the sense of the participle is opposite or passive.

This rule holds in modern Classical Sinhalese itself, though some writers, by not knowing the rules of the use of these tenses (and the same may be said of the rules of the use of the stems) disparage the beautiful logic of the language ; under the pen of some, Sinhalese becomes even a jargon. Tamil lost entirely the notion of these tenses, and neglected the right use of the bases.

I illustrate what I have said by an example. For the explanation of details, I refer the reader to the Chapter of Conjugations.

Sinh. *geya sēdu weḍakārayō mehe siṭiti.*

Tam. *wīṭṭai seyta welaikārarkaḻ ingkē irrukkirārkal.*

The workmen who have made the house are here.

geya, wīṭṭai, house, accusative, direct object of *sēdu, seyta, having made.*

Here the sense is active, since the name of the agent, *weḍakarayō*, etc., follows. Logic is kept in both the languages. Let us give to it the passive sense.

Sinh. *weḍakāreyan sēdu gē mehe tibey.*

Tam. *wēlaikārarkal seyta wīṭu ingkē irukkiṛatu.*

The house made by the workmen is here.

Sinh. *weḍakāreyan* is the instrumental case. The construction is both grammatical and logical.

Tam. *wēlāikararkal* is the nominative. The construction is grammatical but illogical.

The use of stems and of relative participles being most frequent in Dravidian, the anomalies in Tamil recur constantly.

More examples can be found in the Chapter of Conjugations.

The Tamil sentence has two nominatives. In order to make it both logical and grammatical Tamil has to supply the auxiliary *paṭa* : *wēlaikārarkalāl* (instrumental case) *seyya paṭṭa wīṭu.*

This, as well as *laba* and *lada* in Sinhalese, is a later introduction in the language.

The best modern Tamil writers, who are well acquainted with the methodical grammars of Greek, Latin, English, etc., seem to be so embarrassed by logic when they use relative participles, that they employ the nominative, when the accusative is required by logic and allowed by the rule of the Tamil grammar, which requires the accusative of the direct object. I take one of them, i.e. Fr. Santiagu, author of Pangkiras, Manreza, etc.

I illustrate what I have said by examples found on pp. 20, 25, 180 of Pangkiras.

The relative participle used in the three cases is *peṟṟa*, in the passive and in the active sense, *engendered-engendering, got, getting.*

wisuwāsam u<u>ll</u>a tāy tāṅ peṟṟa pi<u>ll</u>ai walarum pōtē . . . pāṭuwāl: The faithful mother, when feeding up the child brought forth by her . . . was *singing* (p. 20).

In *tāṅ* (nomin.) *peṟṟa pi<u>ll</u>ai*, the name of the agent precedes and should be logically in the instrumental case, *tāṅāl.* But, this is against the Tamil grammar. The following sentence (q.v. p. 25, 7th ligne) . . . *tantai* (nomin.) *peṟṟa pi<u>ll</u>ai* . . . etc., the *child engendered by the father* is in the same case ; it should be *tantaiyāl* (instrumental).

In the above sentences, the sense of *peṟṟa* is passive.

In the clause below, it is active, as the name of the agent follows :

pākkiam (nomin.) *peṟṟa pālā* ! (p. 181) lit. *child having got happiness, happy child* !

Logically it should be the accusative *pākkiyattai.* This construction is, however, recognized by the Tamil grammar. In the above sentences, the author has used the nominative instead of the instrumental and of the accusative.

As I have said, no Tamil scholar can see clear in these anomalies, because Tamil gives no clue to the solution. The only way is to render the sentences into classical Sinhalese, where the correct cases will be found. It will be seen then that the anomalies were introduced by the loss of the logical notions of the Sinhalese tenses.

Two points have been established. First, the identity of genius in Sinhalese and Tamil.

The loss of the notion of terms in Tamil which has survived in Sinhalese.

Starting from the principle that the primitive speech is logical, it cannot be concluded that Sinhalese, as a complete tongue, is derived from Tamil, since, in this respect, it has the priority over Tamil.

The supposition of the contrary is inadmissible. If Sinhalese were born from Tamil, it would be born with its anomalies. It would have noticed the defects and obscurities of the mother-tongue and what was illogical in it. By ingenious combinations, of which a genius only is capable, it would have eliminated the vices from the system and brought it back to the rules of common-sense.

Consequently, so far as the genius of the language is concerned, Sinhalese has retained the priority over Tamil. On the other hand, the vocabulary of languages, including Sinhalese, is derived from Tamil, as this work shows.

The conclusion is that both Sinhalese and Tamil are born from the primitive Dravidian stock. Tamil kept the lion's share. Sinhalese retained its genius, which was lost in other languages.

DERIVATION OF THE SINHALESE VOCABULARY FROM TAMIL

When a language is said to be derived from Dravidian, it does not mean that the whole vocabulary is derived from Tamil.

There are languages like Egyptian, Sumerian, chiefly Greek, etc., which have retained the pure-vowel roots of the origin of the speech. Their vowel-roots have not retained the generic sense which is common to the five vowels and to the diphthong *ai* of Tamil. They have taken one or several of the specific senses. This shows the community of origin of the languages in question, and at the same time the priority of Tamil, since all, to be reconciled, have to be brought back to the unity of the Tamil root. Still, as words, they are the same as in old Dravidian.

The derivation of Sinhalese, like that of all the other languages, from Tamil, can be proved, not only by the universal law of Tamil, whose stems are found in the Sinhalese vocabulary, but also, and more convincingly, by the Sinhalese suffixes, which are Tamil verbal stems or nouns, as in the other languages.

Suffixes in languages are respectively common to the whole speech.

As we have seen, the law is that the mother-tongue of words, is the one which possesses their constitutive elements.

The law is still more stringent in the case of words into whose compositions inseparable, i.e. those suffixes which by themselves have no meanings, enter. For, words composed of nouns and adjectives establish the maternity of the tongue for these particular words. But since the suffixes are common to the whole speech, they establish the maternity for the whole speech. So, in the case of compositions with inseparable suffixes, the theory of loan-words is eliminated.

SINHALESE WORDS DERIVED FROM TAMIL STEMS

Tamil Root or Infinitive	*Present Relative Participle*	*Sinhalese*
taḻḻa, to push	*taḻḻukiṟa*	*tallukara, to push*
taṭṭa, to push	*taṭṭukiṟa*	*tattukara, to push*
oppa, to offer	*oppukiṟa*	*oppukara*
wīsi, to throw away	*wīsikkiṟa*	*wīsikara, to throw away*
paṟṟa (pronouned *patta*), *to kindle*	*paṟṟukiṟa*	*pattukara, to kindle*
sāpi, to curse	*sāpikkiṟa*	*sāpakara, to curse*
sāti, to assure, affirm	*sātikkiṟa*	*sahatikakara, to assure*
piṟakāsi, to shine	*piṟakāsikkiṟa*	*prekāsakera, to publish*
niyami, to order, etc.	*niyamikkiṟa*	*niyamakara, to order*

A number of other words in the same case, like *ātari, to love*, *poṭi, to pulverize*, etc., will be found in lexicons.

SINHALESE WORDS DERIVED FROM PAST RELATIVE PARTICIPLES OR TENSES

Tamil Root	*Past Relatives*	*Sinhalese*
uṟa, to be	*uṇṭa*	*iṇṭa, to be*
piḻ, to split, to pierce	*piṇṭa*	*bind, to split* *vidi, to bore* ; *wen-we, to separate*
koḻḻa, to take	*koṇṭa*	*gaṇṭa, to take* ; *gatta*, past tense, *he got*
ēṟa *to lift up, to receive*	*ēṟṟu* (pronounced *ēttu*), past participle	*ēttugaṇṭa, to receive.* It is Tamil *ēṟṟu-koṇṭa*

SINHALESE WORDS DERIVED FROM PAST RELATIVE PARTICIPLES OR TENSES.—(*Contd.*)

Tamil Root	*Past Relatives*	*Sinhalese*
seyya, to make	*seyta*	*sāda, to make*
sella, to flow	*seṅṛu* (pronounced *sendu*)	*sindhu, flowing*
tīra, to finish, to conclude	*tīrntu*	*tīndu-kara, to finish*
aṇiya, to dress	*aninta*	*aňdiṇṭa, to dress*
usa, infin. *usakka, to be high* ; *usatta, to lift up*	*usanta*	*usaṇṭa, to lift up* ; *usa, uha, iha, high* *ihala*>Tam. *usal.*
ta, to give	*tanta*	*deṇṭa, to give.* The Sinh. base is *de,* past partic. *dī*
tēra, to understand, consider, etc.	*tērinta*	*tēreṇṭa, to understand* ;
Fut. partic. *tērum* ;		*tērum,* verbal noun
Verb. noun of future, *tēru-wal* ;		*tērewilla,* verbal noun
Stem *tēruk*		*tōlka-kama,* connected with *tōra, to interpret*
alla, to stick	*allin-*	*ellana, to stick*
wā, ro come, to be	*wanta*	*wanṭa, wenṭa, to become, to be*
paṇi, to bow, venerate	*paṇinta*	*waňdiṇṭa, to venerate*
pongka, to boil, swell	*pongkiňa*	*ponggana-wā, to swell*
wiḷ, to blossom	*winṭa*	*pudiṇṭa, to blossom*

This list of words could be lengthened.

SINHALESE NOUNS DERIVED FROM TAMIL PAST TENSES

āḷ, to govern	*āṇṭu*	*āndu-wa, government*
piṛa, to be born	*piṛanta*	*biliňdā, a baby* ; *biriňda,* causative sense, *a wife.* Comp. *Arabic walad, a child* ; *walada, to bring forth*
tāl, to be low, miserable	*tālnta*	*diliňdā, a poor man*
wil, to sell	*wilnta* (obsolete)	*welaňdā, a trader.*

A number of Sinhalese nouns, in which the derivation is more apparent than here, are in the same case.

INSEPARABLE SINHALESE SUFFIXES WHICH ARE TAMIL VERBAL FORMS, ADJECTIVES, ETC.

uṛa, uḻḻa, having, being

Vedda *kirulla, breast,* lit. *having milk.*

Vedda *kosulla, a pig,* lit. *having a snout.*

Sinh. *kurullā, a bird,* lit. *having claws* or *points.*

Sinh. *mahallā* (mah-uḻḻa), *man advanced in years,* lit. *being big.*

Sinh. *akura* 1) *a letter,* 2) *a bud, young shoot,* lit. 1) *being pierced* (engraved), 2) *having pierced, blossoming,*

etc., etc.

-wā, -wara, -want, -wan, -wat. These Sinhalese suffixes are derived from Tam. root *wā, to come, go, be* (q.v.s.). The stems are *wa, want = wan-wat, wara*, etc.

Sinh. *waḍu-wā, a carpenter*, (*waḍu, pertaining to carpentry*);

Sinh. *guru-wara-yā, a teacher* ;

Sinh. *suddha-wanta-yā, a saint* ;

Sinh. *phala-wan, fruitful*;

Sinh. *balewan, bala-wanta, powerful.*

Sinh. *bhāra-wat, heavy.*

In the words of this category, the composition is quite clear. The same must be said of those which follow immediately.

-ā, -āk-, āṅa, āw-, ām or *am.* These are the stems of Tamil root *ā*. *ā* is the root of both the involitive *āka, to be, to have* (to be to) and of the volitive *ākka, to make.* The compositions with these suffixes abound in Sinhalese. I give only one instance of each.

Sinh. *minis, human* ; *minih-ā, the one who is human*, i.e. *man.*

Sinh. *parikch-aka-yā* (suffix *āka*), *the tempter.*

Sinh. *prem-āṇa* (suf. *āṅa*), *measure.*

Sinh. *prast-āwa* (suf. *āw*), *occasion.*

Sinh. *ī-y-am* (suf. *am*), *lead.*

The Sinh. suffix *twa* is the Tamil noun *tuwa-m, quality, nature*, etc. E.g.

Sinh. *trītwa-ya*, composed of *tri, three* and *twa, trinity*, lit. *nature of three.*

Sinh. *mahat-twa, greatness.*

Sinh. *tat-twa, first principle.* Compare Tamil *tat-tuw-aṅ*, composed of *taṅ, self, tuwa-m*, lit. *nature, aṅ*, suffix meaning *the one*, lit. the *one nature, existence by himself*, i.e. *the Supreme Being, God.*

SINHALESE-TAMIL COMPOUND WORDS

There are Sinhalese words in which :

1) all the constitutive elements are Tamil,

2) some of the constitutive elements are Tamil and some are Sinhalese.

In this second category of words, it would seem that Sinhalese took one element of its own and borrowed the other from Tamil.

This process, to which lexicographers have recourse, in other tongues, to explain knotty compositions of some words is admissible only in the case the two languages from which they take the constitutive elements were primitively one and the same tongue.

The reason is clear; respective vocabularies have not been formed by combinations of different tongues. It follows that the Sinhalese words are entirely derived from Tamil though one of the elements is found at least apparently, in Sinhalese only. E.g.

Sinh. *kaṇawẹndam̆buwa, a widow.*

This word is composed of:

Tam. *kaṇawa-ṅ, husband, chief*, etc.

Tam. *aṟṟa*, past participle of *aṟa*, *deprived of* (pronounced *atta*, *at-*>*(a)-ḍ*).

Sinh. *am̆bu*, 1) *wife*, 2) *water*.

The etymological sense is *a wife deprived of her husband* or *whose husband is finished, destroyed, dead*, i.e. *a widow*.

Sinh. *am̆bu* is not found in Tamil with the specific sense *wife*.

But, if we have recourse to the soul of the word (see Chapter The Souls of Words), we find it there with a more primitive sense, i.e. *ampu*, 1) *arrow, water*.

The volitive etymological sense of *ampu, arrow*, is *piercing, splitting*; the involitive sense is *split*. Such is the name of *woman* in all the primitive languages. In the word *wife*, the sense is reinforced. So, it can be seen, that the whole composition is Tamil.

Sinh. *kan̆dulu, tears*

kan̆dulu is in the same case. The tymological sense is found in the Tamil composition *kaṉ-tuḻi, drops of the eyes*.

Sinh. *kaṇa*, means *ear*; with this meaning, the etymological sense would be *drops of the ears*.

I give the genealogy of root *kāṉ, to make, to see*, etc., in another chapter. It is derived from stem *ākkiṅ-* of root *ā* by metathesis of the primitive vowel. *ā-(k)-kin*>*kāṉ*.

As I have explained, the senses, in general, *pierce* and *are pierced* in the figurative sense, i.e., *perceive*. In the Mohenjo-Daro inscriptions, *kaṇ*, *eye*, the sense *piercing* of Tamil, is pictured by an *arrow*. *kaṇa* took the specific sense *ear* in Sinhalese.

Sinhalese retained the sense *piercing* of *kaṇ*, *eye* 1) in composition, 2) in words which took the negative sense of Tamil. E.g.

Sinh. *pūnakkang*, *cat's eye*, the precious stone. It is the Tam. composition *pūṇai-kaṇ kal*, lit. *stone eye cat*, *the cat's eye* or *lapis lazuli*.

Sinh. *kaṇa*, adjective, *blind*. It is the Tamil *kaṇā*, *not seeing*.

Sinh. *kaṇā*, *a blind man*. In Ṭamil *kaṇā-*, *blind*, *ā* is negative.

In Sinhalese *kaṇ -ā*, *-ā* is the suffix agent.

Sinh. *kaṇakara*, *to blind*.

In the above words and in those which follow, we find Tamil negative suffixes entering the composition of Sinhalese words. In these words, Sinhalese, instead of prefixing them, as it always does, like Greek and Sanskrit, has retained them as suffixes. The words passed in a " construct " state.

Here we have an instance of the vagaries of Sanskrit.

Sansk. *kan* means 1) *to love*, *desire*, sense of *ākam* ; this is a link connecting root *ā* with Tamil *kāṇ*, *to see* (v.s.), 2) *to go* (root *ā*), 3) *to rejoice* (ā), 4) *to see*.

Sansk. *kāṇa*, *kanana*, *blind in one eye*.

Sinh. *takkadhiyā*, *a villain*; *takkadhiyā* is the Tamil negative *takk-āta* of *takka*, *to be proper*, *becoming*, *worthy* ; hence, the senses *rogue*, *rascal* of the Sinh. word.

Sinh. kammeḷi, lazy

Sinh. *kama* means *action*. As I show in General View, *kama* is derived from stem *ākam* of root *ā*, by the dropping of the primitive vowel. Sinhalese formed the regular negative *a-kama*, *inaction*.

It adopted the Tamil construction *ākam-il* or *illai* in *kammeḷi*, lit. *inactive*. As can be seen from the words given above, the Tam. negative suffixes *aṟṟa*, *illai*, enter the composition of Sinh. words.

SINHALESE WORDS IN TAMIL

Two kinds of Sinhalese words are found in Tamil.

First, compound words formed in Sinhalese, i.e. of Sinhalese composition. Secondly, Tamil words having the Sinhalese form, i.e. along with the words composed of pure Tamil constitutive elements, are found Sinhalese words derived from them, with the Sinhalese forms. How to account for the presence of these Sinhalese words in Tamil is our present problem.

The obvious answer which prompts itself is that Tamil simply borrowed them from the Sinhalese.

Though this is quite possible, since the two races were in contact, it does not seem to be the case.

The answer is that Tamil took them from Sanskrit.

The reason is that both Sinhalese and Tamil took a good deal of the Sanskrit vocabulary to enrich their literature

But here rises an objection. Since Tamil borrowed a part of the Sanskrit vocabulary, the words in question are not Sinhalese but Sanskrit, Sinhalese having borrowed the very same words.

This does not follow. For, if it can be established that in a certain number of words, the constitutive elements are not in Sanskrit, but are in Sinhalese, for such words, Sinhalese is the mother-tongue : consequently the words are Sinhalese compositions which passed into Sanskrit. It is of these words that there is question here. And since Tamil borrowed a part of the Sanskrit vocabulary, these words passed into Tamil with the rest. I give a few examples.

Sanskrit kingkara, servant

The composition given by Burnouf is : *kim*, neuter of relative pronoun, *what*, and *kara*, *doing*, lit. *doing what*. This etymological sense seems to be given because no better could be found.

Tamil *kingkaraṅ*, *servant*, *slave*, has no origin traceable in Tamil.

The Sinhalese is *kīkaru*, *obedient*, *kīkaru* is composed of *kī*, *said*, *what is said*, and *karu*, *doing*, lit. *doing what is said*. Sinhalese has the true etymological sense, i.e. *obedient*. The term cannot be

applied to *servants* and *slaves*, who are *not doing what they are told*. In this respect, Sinhalese has the lead, and the Sanskrit sense is defective. Sansk. *kingkara* is composed of the Sinh. verbal noun *kīm*, *thing said*, and *karu*, lit. *doing the thing said*.

Here, it is quite clear, that Tamil took the Sinh. word *kīkaru* from Sanskrit, since in both the languages, the spelling is identical and the sense somewhat defective.

Sansk. wallūra, Wild Pig's Meat

To *wallūra*, *wild pig's meat*, Burnouf gives no etymology.

None is traceable in Sanskrit. The tongue which possesses the constitutive elements is Siṇhalese, i.e. *wal*, *wild*, *urā*, *pig*. The sense *wild pig's meat* came into use as it does in other languages. The flesh of animals prepared for meat is called *mutton*, Fr. *boeuf*, *bull* ; *poulet*, *chicken* ; *porc*, *swine*, *pig*.

The Tamil is *walūram*, *wild pig's meat*. Here again, we have the Sinhalese word *walūrā* whose true sense is *wild pig*, borrowed from Sanskrit whose defective sense is found in Tamil.

Sansk. wallura, Wild Place

No etymology is traceable in Sanskrit. The constitutive elements are found in early Dravidian, i.e.

Sinh. *wal*, *wild*, *savage*, *jungle*.

Tam. *waṅ-am*, *wild place*, *jungle*, etc. These words are respectively derived from root *paḻ*, stem *paṇ*(ṭ).

Tam. *ūra-m*, *country*, *place*, *village*, etc.

Hence *wal-l-ura*, *wild place*, *uncultivated land*. The first Sansk. constitutive element is Sinhalese *wal*. Here again either Sansk. borrowed from Sinhalese the word which passed into Tamil or *walūra* belongs to the old Dravidian stock.

Sansk. tāta, my dear, etc.

tāta is a familiar term addressed to parents, children, etc., it is the equivalent of *my dear*, etc. Sansk. *tātagu* means *having reference to the father -agu* is the Tamil *āka*, *belonging to*. Consequently, the first element *tāt-*(*a*), means *father*.

It is Sinh. *tāttā*, *father*, Tam. *tantai*, derived from stem *tant* of root *tā* (q.v.) *to produce*.

Sansk. ṣiwikā, Palanquin

No Sansk. etymology. The constitutive elements are found in Sinhalese *siwigeya, sivigē, howdah, palanquin, litter* ; *sivi, skin, skin of any animal* ; *gē, house*, lit. *a house of skin*. The Tamil is *sivikai, palanquin, litter, carriage drawn by bulls*. Here again, it is clear that Tamil took its word from Sanskrit and not from Sinhalese. Final Tamil *-ai* stands almost invariably for final Sansk. *ā*.

Sansk. snā, to bathe.

snā means *to bathe, to wash*. The Sinhalese is *nā*. It is the term used for *bathing, washing* in general. Sinh. *snāna* implies something more ; it is the *washing of the head, the complete immersion*. So, the composition would seem to be *is, head, nāna-wā, to wash* or *bathe the head* ; *isnā*>*snā*.

Tam. *snāñam* means *bath, ablution, purification*.

Sansk. sambara, antelope

No etymology in Sanskrit. The constitutive elements are found in the Vedda and Elu *ambara, buffalo, dear*. The composition is *an, horn* and *bara, wearing* (Vide General View Root ā, *ank*).

Sansk. palagaṇḍa, Carpenter, Plasterer

Burnouf places this word in the list of words derived from *pala*.

The only meanings of *pala* are 1) *flesh*, 2) *a karshas* (weight for gold).

First, the connection between the meanings *flesh, karshas* and *carpenter, plasterer*, is by no means evident.

Secondly, the element *gaṇḍa* is not accounted for. This etymology may be dismissed.

Sansk. *palagaṇḍa* is the Sinhalese phalagaṇḍa.

This word is composed of :

phala-ka, 1) *plank, bench, table*, 2) *clay*, and of either *gaṇḍa, culture, knowledge* ; *gaṇḍa, to take, receive* or *gāṇḍa, to rub, manipulate*.

With the sense *plank*, we obtain the meaning *carpenter*.

With the sense *clay*, we obtain the meaning *plasterer*.

Tam. palakai-koṇṭa means *having taken planks* ; but 1) *palakai* has not the sense *clay*, 2) the Sinh. and Sansk.—gaṇḍa is identical.

Sansk. gawala, Wild Buffalo

The composition given by Burnouf is *go*, *bull* and suffix *ala*.

This thus not account for the sense *wild*.

This word seems to have been constructed according to the same process as Lat. *bubalus*, Gr. *boubalos*, *a buffalo*, *a kind of dear* or *antelope*, i.e. by the reversing of the constitutive elements.

Reversing the Sinh. constitutive elements *wal-gaw*, lit. *a wild ox*, we obtain *gaw-wal*>*gawal-*, the Sansk. *gawala*, *a wild buffalo*. It could be objected that this construction would be an anomaly in Sanskrit which constructs its words in the order of Dravidian (Vide General View). It is an anomaly : but there are others of the same kind in Sanskrit. E.g. *jitakrōdha*, *who has subdued his anger*; *jitaṣatru*, *who has overcome his enemies*, etc. In these words Sanskrit has the order of Greek.

Lat. *bos*, *bull*, *cow*, is written *bu* in composition. E.g.

bu-culus, *a young bull* ; *bucula*, *a young cow*. It is Irish and Gael. *bo*. These words are connected with Tam. *ā*, genitive *āw-iṅ*, *bull*, *cow*. Hence, Lat. *bov-is* (Dravid. *in* = *ir* ; Vide Origin of Declensions). With stem *āk* are connected Lat. *vacca*, *cow*, Basq. *behia*, Fr. *vache*, etc.

The construction *bu-w-wal* would give Latin *būbalus*, *buffalo*.

Sansk. garbha, Womb

No etymology in Sanskrit. *garbha* means 1) *embryo*, *foetus*, *a living germ*, *the young of an animal*, *a newly born child*, 2) *the ovary of a flower*, *the womb*, etc. Burnouf says that the first meanings are the true senses and that the second are extensive. We will see below that it is the contrary. This is a word which clearly shows that Sanskrit misleads.

garbha is the Tamil *karuppai*, *womb*, *ovary of a flower*, etc. The word is composed of *karu*, *seed*, *foetus*, *embryo* and *pai*, *pouch*, *pocket*, lit. *the pouch* or *pocket of the seed*, *foetus*, etc., *the womb*.

The senses *young animal*, *newly born child* are therefore extensive. Sinhalese *garbha* has the meanings of Sanskrit.

garbha became *karppam*, *kerppam* and *karuppam* in Tamil, with all the Sansk. and Sinh. meanings. These nouns enter the second category of words of which I have spoken above (q.v.).